The Outlook

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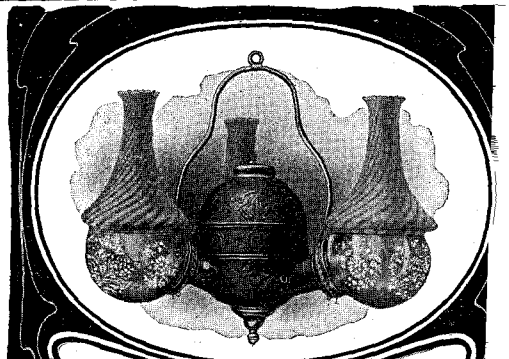

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The Outlook

Published Weekly

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Ex-Mayor Pingree

No city or State official in our time has occupied a larger place in the public eye than the "fighting Mayor" and "fighting Governor" who died in London last week in his sixty-second year. Hazen S. Pingree was the son of a Maine farmer in poor circumstances, his business abilities, like those of most captains of industry, being an inheritance only in the sense that they were born of his family necessities. While still a child, he entered a cotton-mill to earn his living, and a little later learned the business of shoemaking; this he never left except when the Civil War broke out and he enlisted in the First Massachusetts Heavy Artillery—the first man in his village to enlist. At the close of the war he settled in Detroit and worked at shoemaking until he had saved enough to start a small factory of his own, in company with C. H. Smith, who remained his partner for years. It is interesting to note that the sum which then enabled him to become a manufacturer was $400. When he was first nominated for Mayor in Detroit in 1889, that city was Democratic by a normal majority of three thousand. This majority was overcome, partly through the popularity which Mr. Pingree had achieved as an employer who had never known a strike, but chiefly by the tremendous energy of his campaign and the transparent sincerity of his promises to free the people from the manifest wrongs perpetrated by corporations holding city franchises. These promises he redeemed by means of a struggle which made him a National figure. In this struggle he not only had the opposition of the corporations directly interested, but also of the most influential papers in his city, which refused even to publish his statements of the public side of some of the controversies. The Mayor, however, was not to be dismayed by any sort of opposition, and when the papers refused to print his statements, he erected a bulletin board at the City Hall. The public did hear what he had to say, and uniformly gave him in the end enthusiastic support. The result of his efforts was a substantial reduction of the price of gas, the introduction of three-cent fares upon the competing trolley line chartered during his term, the establishment of a municipal electric light plant, and, in general, the gaining of better terms for the public all along the line.

❀

Ex-Governor Pingree

When elected Governor after serving six terms as Mayor, Mr. Pingree began to work for the State in the same spirit in which he had worked for the city. The chief measure to which he gave his efforts was the taxation of the property of corporations upon its market value, in the same manner in which the homes and farms of individuals are taxed, and at the same rates. This measure was resisted by corporate influences in the Legislature, and when first enacted was overthrown by the courts. When the Governor tried to secure a Constitutional amendment authorizing it, the mass of the people and the conventions of all parties heartily supported him, but the Legislature refused to submit the amendment to the people until he called it together in special session during the campaign preceding the Presidential election. The popular vote in favor of the amendment was simply overwhelming, the opposition mustering hardly a corporal's guard. This year's Legislature passed in a slightly modified form the act for which the Governor had so long struggled, and the railways of Michigan are now taxable upon their selling value at the same rates as real estate, a State Board estimating their value from the market price of their

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stocks and bonds. When Governor Pingree left his executive office at the beginning of this year, his popularity was temporarily under a cloud, his opposition to expansion having alienated supporters in his party, and his wholesale granting of paroles having alienated supporters in both parties. But the record made by the present Legislature, unrestrained by his influence, had completely re-established his old prestige, and when the news of his sickness was telegraphed to this country, his fellow-citizens were already engaged in preparing for him such a reception as had never been given to a returning public official. He made many enemies, and was severely criticised even by political sympathizers for self-assertion and for recklessness of speech, but his career was that of a man who weighed his deeds even if he did not weigh his words, and who asserted the rights of the poor even when his own popularity was thereby jeopardized. He was charged with having assailed the rights of property; but no man in our time has done more to give concrete reality to Emerson's distinction between good wealth and bad wealth—between wealth that is earned and wealth that is merely capitalized extortion. The fight which he made against the perpetuation of unearned dividends on watered securities will in the end make safer and surer the payment of earned dividends upon capital actually invested in any form of industry. All over this country his struggles have given courage to those who are battling for the maintenance of the rights of the common people.

❀

The West Virginia Flood Not since the breaking of the Johnstown dam has water played such havoc as in the flood in West Virginia on Saturday of last week. Throughout that day and night an extraordinarily heavy downpour of rain fell in the Elkhorn Creek Valley, a prosperous mining region in the extreme southern part of West Virginia. The Elkhorn Creek, which flows through a basin surrounded by high mountain ranges, and, being fed by many small mountain streams, rises rapidly, spread in a few hours over the surrounding country, washing away the town of Keystone, destroying railway tracks and bridges for thirty miles, and bringing death and disaster to the inhabitants of the region. Many escaped from their inundated dwellings to the higher ground. When the train on the Norfolk and Western Railway reached Vivian on Sunday morning, it met the flood and could go no further. The passengers had to be rescued from the water that filled the cars by ropes strung from the windows to the tops of coke-ovens still standing some distance away. Telegraphic communication west of Bluefield is cut off, so that the full extent of the calamity cannot at this writing be known. Present estimates put the loss of life at nearly a hundred; the damage to property may amount to a million dollars.

❀

The Barker Case The State of New Jersey, and in some sense the whole country, is to be congratulated on the verdict of guilty so promptly rendered by the jury in the case of the trial of Mr. Thomas G. Barker for the shooting of the Rev. John Keller last February. The evidence in this case appears to indicate that Mr. Barker's wife, whom charity will regard as not sane, preferred certain charges to her husband against her former pastor, whereupon her husband, without, so far as it appears, making any further inquiry or investigation, waylaid the minister and shot him. That he did not kill his intended victim appears to have been due rather to the imperfection of his aim than to any lack of murderous purpose. The court did not allow the charges against Mr. Keller to be laid in form before the jury, though the counsel for the defense succeeded in bringing out something of those charges by indirect methods. No one, however, appears to have taken them seriously, unless it were the defendant and his wife; the unfortunate clergyman, who has lost the use of one eye and nearly lost the use of the other as a result of the shooting, appears to be absolutely without any suspicion of ill behavior on the part of those who know him best. It ought by this time to be settled that in civilized communities no husband may take the law into his own hands, make himself judge, jury, and sheriff, try and convict an accused without giving him a hearing or explaining to

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him the accusation, sentence him to death, and inflict the death penalty. In its judicial repudiation of the doctrine of emotional insanity New Jersey has set an example which The Outlook would be glad to see followed by all judges and juries in all parts of the Union.

❀

The Philadelphia Franchises Mr. John Wanamaker has rendered a further service in the matter of exposing the value of the public property turned over to private individuals in Philadelphia by the scandalous franchise ordinances of week before last. Representative Foederer, one of the machine coterie to whom the franchises were granted, had intimated in a reported interview that Mr. Wanamaker's offer of $2,500,000 to the city for these franchises was not sincere. Mr. Wanamaker, in a reply, renews the offer in the most explicit terms, and offers a further bonus of half a million dollars to Mr. Foederer and his associates if they will release the rights for which they paid nothing—unless for the corruption of officials. "In addition to this," he continues, "I will agree, on the surface roads covered by your charters and the ordinances, that three-cent fares only shall be charged between the hours of 5 and 8 A.M. and 5 and 7 P.M., and not over five cents for the other hours." This last offer is worth as much to the poor of the city as was the first offer to the direct taxpayers. Indeed, it is worth more, for it means a saving of twelve dollars a year to all working people who ride to and from their work, and a great saving of time and strength to others who would ride if the fares were lower. That three-cent fares during the "rush" hours are profitable is clear to any one who notes the crowding of the cars at these hours, even if he knows nothing of the profitableness of three-cent fares in Detroit and Toronto. Mr. Albert Johnson, the head of the inter-State system of trolley lines who offered three-cent fares all day if given the Philadelphia franchises, states that he found five-cent fares to Coney Island profitable in Brooklyn, where he had to give three-eighths of his capital to a syndicate for his franchise, and used cars with only half the seating capacity of those now employed. Fortunately, we are able to record that the indecent haste of the Philadelphia city government in giving to a political clique franchises worth several millions, and authorizing five-cent fares when three-cent fares were offered, has awakened the public as no other event has done in years, and the prospects are now bright for a union of all the independent elements in a municipal campaign against the machine which is responsible for the recent outrages.

❀

The Decision Against Preferred Creditors The vital clause of the new bankruptcy law is the one forbidding the giving of preferences to certain creditors to the injury of others; and the Supreme Court has now upheld this clause in a way that gives it even greater vitality than the supporters of the law contemplated. The case passed upon was one in which the bankrupt firm of Frank Brothers in Chicago had bought $4,300 worth of goods of Carson, Pirie, Scott & Co. within four months of its assignment, paying thereon $1,300. The trustees of the bankrupt firm took the position that Carson & Co. must return this $1,300 or lose its right to share in the subsequent equal division of the bankrupt's estate among all the creditors. The Supreme Court has upheld this interpretation of the law, and the National Credit Association at its recent meeting in Cleveland has in consequence adopted a resolution calling for such an amendment of the bankruptcy law as will prevent the "construing of payments upon accounts made within four months of the adjudication in bankruptcy as preferences, which, unless surrendered, bar the creditor from participation in the distribution of the assets of the bankrupt estate." It is easy to understand the sentiment which impelled the adoption of this resolution, for it is indeed a hardship for an honest wholesale dealer to be obliged to pay back money which he has already collected in the ordinary course of business; but unless he is willing to submit to this hardship we can see no way in which he can prevent the renewed giving of preferences to competitors less lenient with the bankrupt, or even to dishonest persons in collusion with the bankrupt to defraud the sellers of goods. The moral evils inseparable from the permission of preferences

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make dangerous any modification of the present law which will afford a loophole for the creeping back of the old abuses.

❀

Civil Government in the Philippines

It is semi-officially announced that civil government will be established in the Philippine Islands on July 4, and that Judge W. H. Taft has been designated as Civil Governor. No details are given by the telegraphic despatch to which we are indebted for this intelligence, but some contemporaneous news is, in the light of this despatch, of special interest. The Commission has created courts, appointing as judges some Filipinos and some Americans, and it has attempted a solution of the difficult problem in what language shall judicial proceedings be carried on, by providing that both the American and the Spanish languages shall be used. This language problem is a more difficult one than the daily papers seem to have recognized. The law in all Latin countries, inherited from Imperial Rome, is rather an instrument of power in the hands of the strong than a bulwark against oppression furnished to the weak. How Latin law can be used for purposes of oppression, and how ineffective it is for purposes of defense, was strikingly illustrated in the Dreyfus case in France. If we are to establish a just government in our new Spanish possessions, our first duty is to substitute, not necessarily Anglo-Saxon methods, but certainly Anglo-Saxon principles for Spanish principles, in all judicial proceedings, and especially in criminal law; but if all proceedings are to be carried on in the Spanish language, they must be carried on by judges who are accustomed to Spanish methods and are imbued with the Spanish spirit. If Anglo-Saxon jurisprudence is to take the place of Spanish jurisprudence, there must be a certain proportion of American judges on the bench; and as most American judges are unfamiliar with the Spanish language, the English language must be used to some extent at least. How to carry over the Philippine Islands from a rule of Spanish injustice through judicial proceedings to a rule of Anglo-Saxon justice is the problem which the Filipino Commission has to confront; and, in the absence of any evidence to the contrary, we must assume that its construction of a composite court and its determination to use both the Spanish and the English languages in the courts indicate its recognition of the present transitional period.

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Schools in the Philippines

Of scarcely less importance, possibly of greater importance, is the intelligence that our officers are acting as schoolteachers in many provinces, and that the School Superintendent, Mr. Atkinson, has cabled to the United States, according to one report, for five hundred, according to a later report for a thousand, American teachers. It is said that the Filipinos are very anxious to acquire the English language. This report is inherently probable, since everything indicates that they have no affection for the Spanish régime, and no liking for anything which suggests the continuance of that régime. It is true that Commissioner Harris, for whose judgment we have very great respect, in his address before the National Educational Association in July, 1899, urged that only one lesson per day should be given in English. "More than this," he said, "would be liable to the suspicion that we desired to substitute English for Spanish in our new possessions, and such suspicion would embarrass and even render futile all our efforts at improving their schools." The wisdom of this suggestion, however, appears to us largely to depend upon the question whether the Filipinos are desirous of continuing their education in Spanish or of transforming their schools into English schools. The old adage that any man can lead a horse to water, but ten men cannot make him drink, applies preeminently to educational systems. The extent to which English should be made the basis of education in the Filipino schools depends largely upon the desires of the Filipinos themselves. If it is not safe, on the one hand, to make the teaching of English compulsory, it is not wise, on the other, to make the schools less English than the people desire. Our efforts should keep pace with their aspirations.

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Porto Rico Taxes

The indications are that the 4th of July, 1901, will be signalized, not only by the adoption of a civil government in the Philippines

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in the place of military government, but also by the establishment of free trade between the United States and Porto Rico. Our readers will remember that the Foraker Act, which imposed a tariff upon all imports and exports between the United States and Porto Rico, provided that the Porto Ricans might abolish this tariff whenever they were prepared to meet the expenses of government by an internal revenue system. They may also remember that the proposition of the Porto Rican Legislature to levy a land tax for the purpose of meeting those expenses met with vigorous protest on the part of landowners in the island. It is difficult at this distance, and from the conflicting reports, to ascertain accurately the facts; but we judge that the protest of the landowners was very analogous to that which always comes from any body of men anywhere on whom a new tax is levied, and that those interested in the commercial development of the island believe that its interests will be better promoted by levying taxation on the land than by levying it on imports and exports. At all events, the so-called Hollander Law was enacted by the Porto Rican Legislature; the President refused to interfere, and it is now said that the receipts of the island under the Hollander Law will be sufficient to meet the expenses of the Government, and that, as a consequence, free trade will be promulgated between the island and the United States on or about July 4. It is proper to note in this connection that if the decision of the Supreme Court had been that the Constitution follows the flag, the whole internal revenue system of the United States would have been necessarily applied to the island of Porto Rico; and it is at least a question whether the system adopted by the Administration, allowing the Porto Ricans to determine their own system of taxation, is not more likely to be in accordance with their interests, as it certainly is more in accordance with democratic principles.

❀

Reciprocity of Injury

The reciprocity policy half-heartedly proclaimed at Washington is not yielding the promised fruits. The reciprocity treaties with various countries, framed with so much care by the Hon. John A. Kasson, of Iowa, special Reciprocity Commissioner, were all so unceremoniously rejected or neglected by the Senate that the Commissioner, with true dignity, resigned his post, and when, at the President's request, he consented to resume it, he refused to accept any further salary while the office remained useless. Every treaty that promised to increase our exports necessarily promised to increase our imports in payment for them, and these imports of course always competed, directly or indirectly, with home productions in some quarter of the country. Some Senator or Senators in the quarter affected seemed always ready to use every possible means to defeat the pending treaties, and, by appealing to the prejudice against the "free-trade theory" that exports must be paid for in the products of the labor of other countries, the means used proved successful. Every reciprocity measure providing for increased commerce has been defeated, but at the same time the "reciprocity" clauses in the Dingley Bill providing for retaliation upon countries discriminating against our products have manifested unexpected vitality. Not many weeks ago our manufacturers of machinery learned to their dismay that Russia had increased her duties on many of our iron products because we were levying additional taxes on her bounty-fed sugar, and last week our manufacturers of resin and of bicycles were chagrined to find that Russia had imposed additional duties on these exports from America, because we were discriminating against Russian oil products in retaliation for Russia's duty upon American petroleum. There is only one hopeful side to these mutual recriminations, and that is that they may force home the truth that all trade is reciprocal, and that with what measure any nation metes, it is measured to it again. The whole episode might well lead Commissioner Kasson to repeat with renewed emphasis what he said as a Representative from Iowa in 1866: "What you call protection amounts, therefore, simply to a system of equal robbery, taking from one home interest in order to pay another. . . . If we go on in the present plan, . . . there is not another country upon the face of the globe that will contribute one cent to enrich the people of the United States."

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The Diplomatic Service Mr. Hay, Secretary of State, has already made an unequaled reputation as the initiator of reforms and policies which redound impressively to the credit of our Government. The latest is the policy, on a considerable scale, of transference in the diplomatic service on the merit system. Last week Mr. Loomis, United States Minister to Venezuela, was transferred to Portugal, and Mr. Bowen, Minister to Persia, to Venezuela; Mr. Griscom, First Secretary of Legation at Constantinople, was made Minister to Persia; Mr. Eddy, Second Secretary in the Paris Embassy, was made First Secretary in the Constantinople Legation, and the Third Secretary at Paris was made Second Secretary. This list of promotions will do more than anything else to convince men that the spoils system, with its inevitable failure at reaching any training for the diplomatic service, is under Secretary Hay distinctly shelved—let us hope permanently; for the first time in its history, our service offers something like a prospect of advance to deserving men.

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Canadian Railways Recent events in the railway world are interesting as showing the part which the Government may play. In Canada two agreements have been made by the provincial Manitoba Government, one with the Northern Pacific Railway, the other with the Canadian Northern Railway. Under the first agreement the Government has taken over the lines of the Northern Pacific in the Province of Manitoba, the lines there having a total length of about two hundred and seventy miles. The Canadian Northern Railway is at present constructing a road from Lake Superior to Winnipeg, and has agreed with the Manitoba Government to assume the agreement made between the Government and the Northern Pacific; it thus stands practically in the place of the Government. It further agrees, on the completion of its road, to let the Government fix the freight rates upon it. The present rate for wheat from Winnipeg to Fort William, on Lake Superior, is fourteen cents per hundred pounds. The intention of the Government is to lower the rate to ten cents. The object of the Government in acquiring the Northern Pacific system is to enable the Canadian Northern Railway to reach shipping points in Manitoba. The Government has already taken over the Northern Pacific lines and transferred them to the Canadian Northern, which road already announces a reduction of freight rates. In return for the concessions given by the Canadian Northern the Manitoba Government guarantees its bonds to the extent of $28,000 per mile, and it also becomes liable for the purchase money of the Northern Pacific road. The great objection urged against the contract is the extent of the liability which the Government assumes—a liability estimated at from thirteen to seventeen million dollars. If the Canadian Northern carries grain at ten cents per hundredweight, the Canadian Pacific, which now has almost a monopoly of Manitoba shipments, will undoubtedly have to reduce its prices, and thus the people of Manitoba will receive a direct benefit from the agreement, outside the saving on shipments over the Canadian Northern alone. Between Winnipeg and Fort William the Canadian Northern runs through a comparatively poor and desolate country, and unless shipments from Manitoba largely increase it is doubtful if the road can be made to pay. In such an event the position of Manitoba would be serious. There is a feeling in some quarters that the people of Manitoba have undertaken too heavy a liability. The Canadian Pacific Railway offered to take over the Northern Pacific lines and reduce its rates to Lake Superior, but the feeling in Manitoba against the road is so bitter that the Government found it impossible to make an agreement that would receive the assent of the Legislature.

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English Liberals One of the few privileges of a private member of the British House of Commons is that of moving the adjournment of the House in order to call attention to any matter of definite public interest. To avail himself of this privilege a member has only to secure the support of forty of his fellow-members; and, with that support assured, he can, at the opening of any sitting of the House, secure an opportunity for debating any grievance, or calling attention to what he and his supporters regard as a

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public wrong. Last week Mr. Brodrick, War Secretary, had stated that there were over forty thousand persons in the concentration camps, and that the deaths there during May had numbered nearly a hundred men and women, and over three hundred children. Mr. Lloyd-George, the leader of the Welsh Radicals, then moved the adjournment of the House in order to call attention to the shocking condition of things as revealed by Mr. Brodrick's statement. Mr. Lloyd-George could, of course, have had no expectation that his motion for adjournment would be carried. The Government forces were ready to save the administration from any such serious reverse. But his speech on the motion to adjourn enabled him and Sir Henry Campbell-Bannerman, the Liberal leader, to bring before the country the actual condition of affairs in South Africa, and to drive into the minds of readers of the Parliamentary debates the terrible expedients to which Lord Kitchener has had to resort since he succeeded Lord Roberts in command of the troops in South Africa. Little has been heard of these from the newspaper correspondents. Most of the correspondents returned to England when Lord Roberts left; and of late England has been reliably informed on these matters only by such answers from Ministers in the House of Commons as that from Mr. Brodrick, which preceded Mr. Lloyd-George's motion to adjourn. The debate on the motion secured this end; and the division, although favorable to the Government, was not without its significance. It brought out once more the division in the Liberal party on the war. But it also showed that of the two groups, that which is acting with Sir Henry Campbell-Bannerman, Sir William Harcourt, and Mr. John Morley is larger than that which is acting with Mr. Asquith, Sir Henry Fowler, and Sir Edward Grey.

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Uganda Last week Sir Harry Johnston, British Commissioner for Uganda, returned to England after an absence of two years. His report of that part of Africa has excited universal interest. He announces that there is a large stretch of country near Mount Elgon entirely uninhabited by human beings. In this region Sir Harry and his party went through herds of elephants, zebras, and antelopes, which approached fearlessly within ten yards. Lions and rhinoceroses were constantly seen. The most important outcome of this expedition, however, seems to have been the discovery of the fossil remains of the helladotherium—a kind of ruminant mammal. In his report to the Government Sir Harry advises the maintenance of this district as a national park. The British Commissioner has been introducing a considerable degree of civilization where civilization has never before existed. Order is maintained by means of a trained force of Sudanese—it may be remembered that the British sphere merges indefinitely with the old Sudan provinces of Egypt. Regular criminal courts have been set up, and there is a kind of native parliament. Since the British occupation many roads have been constructed, but outside trade is still contingent on the completion of the railway from the coast.

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College Commencements Last week was crowded with college Commencement exercises. At Smith College, Northampton, Mass., President Seelye delighted his auditors by announcing the gift to that institution of one hundred thousand dollars from a donor "who wishes his name kept secret." We note a justifiably growing tendency on the part of the benefactors to keep their names secret. Modesty has always been one reason for such a course; but the overwhelming number of applicants for aid, whenever the name of a donor is published, must constitute another and very valid reason for secrecy—namely, self-defense.——At Brown University President Faunce gave the good news that even more than the two-million-dollar fund had been raised. This fund was started three years ago. The second million, like the first, was raised upon the foundation laid by the gift of Mr. J. D. Rockefeller upon the condition that the University should raise the remainder of the million. The gift of the late John Nicholas Brown, not including the John Carter Brown library of rare books, much augmented this fund, until, with other gifts, it now exceeds the second million.——At the University of Chicago the convocation address was

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delivered by Mr. Rockefeller, the founder of that institution. Referring to Mr. Carnegie's gifts to Scottish education, he called for three cheers for the one "who had given away more money than any living man." This was an exhibition of noble rivalry between enormously rich men, since, as "Punch" says, "it is a mistake to call such gifts 'princely;' no prince could possibly give away so much money." The Outlook would add that it now remains to be seen whether the quality of instruction in our colleges will keep pace with the great gifts from wealthy men; it must never be forgotten that men, not money, make a university great.——Sunday of this week was Baccalaureate Sunday in many college towns. At New Haven President Hadley alluded impressively to the sudden and lamented death the day before of a Yale graduate, Adelbert Stone Hay, elder son of the Secretary of State. At Williams President Carter's sermon had a note of pathos from the fact that it was the last which he would preach as President of that College.

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Herman Grimm The report of the death of Herman Grimm brings before the notice of men one whose enduring work can hardly be too strongly emphasized. Herman Grimm (he always left off the extra "n" in his first name) was the son of Wilhelm and the nephew of Jakob, the great brothers Grimm, whose name has become a household word everywhere by reason of their fairy tales. Herman was born in 1828 at Kassel. He studied at Berlin and Bonn. Thirty years ago he became Professor of the History of the Fine Arts in the University of Berlin, his appointment to that position being due to the notable character of his essays and books on artists and art, which had been appearing during the previous half-decade. His professorship by no means checked the ability to produce literature, although he gave ample time to the duties of his university position. Among his best-known books are three biographies, which, in the opinion of many, have never been equaled as to their respective subjects. These are the lives of Raphael, Michael Angelo, and Goethe. The four volumes of his collected essays, however, are of almost equal worth. Aside from his interest in artists, he had a special fondness for Emerson and Carlyle. As a teacher, Herman Grimm was without the winsomeness and dignity which characterized a Curtius or a Mark Hopkins, and without the magnetism of those two Berlin colleagues still living and teaching, Professors Paulsen and Harnack. Yet Herman Grimm had a real power over his students. Despite many a crotchety eccentricity, his intense absorption in his subject was so evident, and the range of his knowledge so wide, that his lectures became in an unusual degree illuminative and helpful. He was especially appreciated by the foreign students at Berlin; they crowded his lecture-rooms, because his words were at every point illustrated by the great wealth of photographs, engravings, etchings, and prints at his disposal, and the foreigner quickly acquired a knowledge of the German language impossible to be achieved in any other way. Those who knew Herman Grimm in his home have carried away a particularly vivid memory of the man. There his idiosyncrasies seemed all the more marked when contrasted with those of his wife, born Gisela von Arnim, a daughter of the celebrated Bettina von Arnim, one of Goethe s admirers in the poet's later days.

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The Episcopal Church and Divorce The report of the joint commission on the revision of the canons of the Protestant Episcopal Church of this country was made public last week. The matter in this revision which most interests the community is the following clause respecting marriage:

> No minister shall solemnize a marriage between any two persons unless nor until, by inquiry, he shall have satisfied himself that neither person has been, or is, the husband or the wife of any other person then living; unless the former marriage was annulled by a decree of some civil court of competent jurisdiction for cause existing before such former marriage.

If the report of this commission should be adopted by the General Convention, it would put the Episcopal Church in the same position respecting marriage as the Roman Catholic Church, which regards marriage as a sacrament absolutely indissoluble by the civil courts, though the marriage may be annulled by the Church

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for reasons antedating the marriage and making it illegal *ab initio*. It is hardly necessary to say that we are in hearty sympathy with the movement to make divorce more difficult and marriage more permanent; but the clause recommended by this commission seems to involve a doctrine not consonant with that taught by Jesus Christ in the Gospels, since he seems to recognize adultery by either of the parties to marriage as justifying a dissolution of the marital relation. When it is remembered that adultery is not a crime in the eye of the law in most of the States of the Union, it must at least be questioned whether the action of a Church which puts the innocent and the guilty on the same plane, and denies to the one as to the other the privilege of remarriage, will not do more to encourage or at least to condone adultery than it will to sanctify marriage and make it enduring. In our judgment, the position which, as we understand it, has hitherto been occupied by the Episcopal Church in this respect is more tenable philosophically, more in consonance with the teachings of Scripture, and more likely to promote the highest moral life than the extreme sacramental doctrine involved in the newly proposed canon.

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The Actors' Church Alliance The second annual meeting of the Actors' Church Alliance was held last week in New York City. Church and stage people seemed united in perfect harmony in the enjoyment of the interesting exercises. Bishop Potter, President of the Alliance, called the meeting to order and offered prayer. Communications warmly commending the movement were received from Mr. Edwin Markham, the Rev. Messrs. Heber Newton and Charles H. Eaton, Mr. Frederick Warde, and Miss Clara Morris. In his annual report the Rev. Walter E. Bentley, General Secretary, showed that the Alliance had doubled its membership during the year. Of the nearly sixteen hundred members at present, about half are chaplains (clergymen of all denominations, from Roman priests to Jewish rabbis) in over three hundred and fifty cities and towns in the United States and Canada. The dues are a dollar a year; members of any Church and of the dramatic profession are eligible. Calendars of the Alliance, containing the names and addresses of the chaplains, together with their churches, hours of services, and a cordial invitation to attend services, are posted on the stage of nearly six hundred theaters, and good results are already apparent. Eleven special services have been held in various churches in New York City, six in Boston, and others in Cincinnati, Louisville, and other cities. Regular monthly receptions have also been held in New York, Boston, and other centers, some of them being in theaters. Strong efforts have been made against Sunday performances with some success, and an appeal signed by the five principal officers of the Alliance has been sent to all members and chaplains. During the summer the Secretary will help in the extension of the Actors' Church Union of England, of which Dr. Talbot, Bishop of Rochester, is the President. Thus the two organizations will be brought closer together and another bond added to the unity of the English-speaking race. Bishop Potter's address showed the need of such a movement to counteract many theatrical productions that were at least far from elevating, even if they were not tainting the life of the community.

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The Zionist Congress The fourth annual Convention of the Federation of American Zionists, which met at Männerchor Hall, Philadelphia, June 16 and 17, represented the American sentiment in regard to the resettlement of the Holy Land by the Jews—the dream of all Israel since the destruction of Jerusalem by Titus. The Congress was attended by the representatives of about a hundred and fifty societies, located in nearly thirty States and in almost a hundred cities, from New York to Manila and from Boston to Matanzas. The principal business transacted was the discussion of obtaining ways and means for a materialization of the Zionistic dream. The Jewish Colonial Trust, the financial nerve-center of Zionism, while capitalized at about ten million dollars, is as yet in no condition to move actively, for so far only nine hundred thousand dollars has been paid in. The Congress voted adversely

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on the question of compelling every delegate to purchase a share in the Trust before taking his seat, but decided to form "share clubs" to dispose of shares in the Trust. Second in importance was the decision to establish an official organ for American Zionists, for, aside from the inaccuracy of the Jewish press, the Congress realized the necessity of having a mouthpiece to spread its propaganda. Another feature of interest was the attitude of the Congress toward the Sultan of Turkey, who was acclaimed the best friend of Israel among rulers, as he had always protected Jews and had permitted sixty thousand of them to settle in Palestine during his reign. No reference seems to have been made to William II.'s influence in the matter.

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Governor Crane's Triumph

Governor Crane's message accompanying his promised veto of the new Boston subway bill threw the legislators back of that measure into utter confusion, and but little more than half of them voted for it again in the face of the message. When the measure passed the House, the vote had stood 159 yeas to 45 nays, but when it came up for passage over the veto the vote was changed to 98 yeas against 135 nays. Rarely have so many legislators on record in favor of a measure yielded to the weight of argument of a veto message. This argument therefore deserves National attention.

In the first place, as was anticipated, the Governor pointed out that "previous Legislatures have referred to the city of Boston for its acceptance or rejection acts relating to rapid transit; and the results of the ballots so taken show that the voters have acted intelligently and with a full understanding of the issues involved." In the second place, as was also anticipated, the Governor pointed out that the contract under which the existing subway was built after it had been accepted by the voters was much more favorable to the public than the one which the Legislature was now asked to force upon the city without obtaining the voters' consent.

But the message did not rest with a forcible statement of these two essential points. Governor Crane took up the proposed contract in detail, examining it as a business man representing the business interests of the public. He showed that the contract did not actually require the company to pay more than $6,000,000 for the construction of the subway, since a skillfully worded subordinate clause foisted any additional expense upon the public. He showed furthermore that the proposed contract giving the company control of the new subway until 1942 would enable it to dictate terms to the city when its lease of the present subway expires in 1917. The city should be left free to utilize the advantages it obtained in the earlier contract. In the last place, he showed that a forty-year contract was clearly unnecessary, and that it would jeopardize the interests of the next generation.

> The surrender of rights which belong to the public, even for a brief term of years, should be permitted only after the most careful consideration, and for controlling reasons of public policy; but no exigency has been shown to exist to justify the taking away of such rights from generations yet unborn. . . . No one can foresee what advance may be made in the methods and cost of transportation, in the volume of travel, or in the facilities that may be required for its accommodation in the next forty years. This bill, however, while it does not restrict the company, ties the hands of the community. . . . A consideration of the disastrous results which would have followed if exclusive rights had been granted to a street railway company forty years ago to continue until the present time illustrates the limitations which this bill would impose upon the public, and the unwisdom of its enactment.

These words ought to be considered everywhere. Contracts between the public and private corporations are essentially one-sided contracts, unless the public retains the right of periodical revision; for in the rare cases in which unexpected developments prove unduly onerous to the companies, as happened in some of the natural gas contracts, the public can always be induced to modify the terms in the interests of justice; but in the many cases in which new developments favor the private company, it always insists upon exacting the full measure of the bond. This generation has a right to legislate for itself, but it has not the right to subject the next generation to the rule of its own "dead hand." Governor Crane's message not only guards the rights of the next genera-

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tion in Massachusetts, but makes those rights more secure throughout the Nation.

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Progress in the South

The trend of public opinion in any community is to be determined by the utterances of those who show themselves natural leaders. There are always men in every epoch and in every State who devote all their energies to resisting changes in public sentiment. They are sometimes unable to perceive a revolution even when it has occurred. Their whole force is devoted to reiterating ancient prejudices in new forms, and to hopeless endeavors to turn back the shadow on the sun-dial. Such men no more indicate the course of events than the rock in the bed of a river, which vainly attempts to stay the current that foams and frets itself against the obstacle, indicates that the river is without movement.

It is not always easy to determine who are the leaders whose utterances indicate the tendency of public opinion. There are, however, a few signs not to be mistaken. Such a leader never cuts himself off from the past or ignores the conditions of the present; whatever hopes he may entertain for the future, he expects to evolve that future out of the present and the past. On the other hand, such a leader never anchors himself to the past or refuses to recognize the needs of his own generation and the generation yet to come. He does not always represent a majority, but he always represents an increasing number. He is not always an optimist, but there is always some tone of expectation and hopefulness in his utterances. He always looks forward to a larger and better future, and does what in him lies to lead his countrymen to see the promised land and to move toward it. It is by the utterances of such men as these, not by the speeches of those who repeat in new forms the sentiments if not the prejudices of olden time, that the Nation should judge the direction in which the Southern States are moving.

Our readers will perhaps recall the report which we gave last week of an interview with the Hon. John B. Knox, of Alabama, and will not be surprised at the following letter received from him. It is the more significant because it was not written for publication, although we have obtained his consent to publish it. It illustrates the type of utterance which we have described above, and indicates, if not the sentiment of the majority of the Southern people to-day, the direction in which that sentiment is moving and what that sentiment will be in a near to-morrow:

Constitutional Convention Chamber,
Montgomery, Ala., June 3 1901.

I take the liberty of sending you a copy of my remarks made upon the occasion of my accepting the position of President of the Constitutional Convention of Alabama. Since making these remarks I have been gratified to read your remarks before the Get Together Club of Brooklyn, where you discuss the social and industrial betterment of the South, and to discover that we are not very far apart in our views.

I do not believe that our Convention will favor denying to the negro his opportunity to vote by qualifying himself for the duties the right imposes. We of the South believe that the Fourteenth and Fifteenth Amendments, admitting as they did to the privilege of voting so large a number of ignorant and unqualified citizens wholly unfit for it, was the mistake of the nineteenth century, and it has been our purpose to free ourselves of the menace imposed by this large mass of ignorant voters; but I think it is our duty, and that we will extend to these people the right to vote, so soon as they qualify themselves, by education or otherwise, for the responsibilities of the privilege of the franchise.

The Northern people have, with great philanthropy and generosity, contributed, as you say, the sum of thirty millions of dollars for the education of the negro. What is not so well known is the fact that the South has furnished one hundred and twenty millions of dollars for the education of the negro. We have no intention of discontinuing this provision for his education; on the contrary, I venture to say that our purpose is to increase it, and, in my judgment, it will be the sentiment of this Convention to allow the black man to stand on the same footing as the white man, after a certain limit of, say, two to five years, and after the negro shall have become possessed of the qualifications which will justify the extension to him of the right to vote. Many negroes, of course, are now qualified and will be entitled to vote under any Constitution we may make.

In my judgment, the provisions made by the States of North and South Carolina and Louisiana, where they refer to the right of suffrage, are largely misunderstood or misconstrued. True, each State has adopted a provision allowing illiterate whites the privilege of voting, but in each of these States this right is limited to those who register within a few years from the time the Constitution goes into effect, and, when this time shall have expired, all will stand on an equal basis, and the privileges of the ballot will be granted to those only who, through the possession of either the educa-

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tional or property qualification, are worthy of being charged with the responsible duties of citizenship; and like provisions are to be found in the Constitutions of Massachusetts and other Northern States.

Yours very truly,

JOHN B. KNOX.

We agree absolutely with Mr. Knox in thinking that the imposition of universal suffrage upon the Southern States was a serious mistake. We think that it would be no less serious a mistake were the Southern States to endeavor to exclude the negro from the suffrage, merely because he is a negro. This would be a mistake because it would be an injustice, and injustice is always a mistake. But provisions for excluding the shiftless, the vicious, and the ignorant from suffrage are entirely legitimate. Ideally, restrictions on the suffrage should be imposed on white and black alike; but political results are rarely ideal results, nor can we think it strange that the white voters are unwilling to disfranchise themselves in an endeavor to disfranchise shiftless and ignorant negro voters. Whatever injustice is effected by a temporary distinction between colored and white citizens in the suffrage laws is not of so serious a character as to call for heroic resistance, if Mr. Knox is right, and, after a limit of from two to five years, voting is to be allowed to black and white on equal terms.

An equally striking illustration of the progress of public opinion in the South is furnished by a very remarkable address delivered by the Hon. Emory Speer, United States Judge in Georgia, on the 18th of June, at the centennial exercises of the University of Georgia at Athens. This address ought to be printed in pamphlet form and widely circulated both North and South. It is too long and too carefully wrought out to be epitomized in a paragraph, but it accepts in full the doctrine that new days bring with them new duties, and meets with courage the question, "What effort shall the trained ministry and genuine patriotism of these Southern States play in this great drama of New America?" It emphasizes the conjunction of the new and the old in its statement that "there is a New South, it is true, but the Old South is here," and, in a paragraph which we quote rather to illustrate the spirit than the doctrine of the address, it calls on the Southern people to declare and maintain their independence of purely party traditions:

The theory of our Constitution is that every American citizen is sovereign. How long shall these sovereigns quiver under the party lash? Shall we forever support a measure because it is said to be to the party's interest, or shall we inquire, in the words of Henry Clay, "Is the measure right? Will it conduce to the general happiness, to the elevation of National character?" Shall we forever vote without regard to the character or capacity of a candidate because he has secured a party nomination, or shall we again recur to the test of Thomas Jefferson, the founder of Democracy, "Is he honest, is he capable, is he faithful to the Constitution?" We are sovereigns, it is true, but are we not sovereigns in exile? Oh, when shall the king enjoy his own again! Here the old English strain saturated with the principles of individual freedom and popular sovereignty is preserved in all of its pristine purity. If this be, and it must be, an average Southern audience, more than ninety-nine per cent. of my hearers are lineally descended from sages or patriots of the Revolution, whose heroism and constancy made the Nation possible. If the roll of this mighty gathering should be called, almost every name might be found in the register of births and deaths in the parish churches of the British Isles. Southern men of the homogeneous American stock were the chief architects who builded the Nation. The eloquence of a Southern man in the House of Burgesses in Virginia stirred the spirit of resistance to the tyranny of the British Ministry. A Southern man drafted the Declaration of Independence. A Southern man led the armies of the Revolution, presided over the convention that framed the Constitution, and was the first President of the United States, and, after the organization of the Government, save for one term, for more than thirty-six years Southern men occupied the chair of the Executive. A Southern man was the Chief Justice who found the Constitution a skeleton, and whose majestic decisions clothed and vitalized it with life and beauty. A Southern man was that far-sighted political philosopher who added the territory to the westward of the Mississippi, comprising the States of Arkansas, Colorado, Iowa, Kansas, Louisiana, Minnesota, Missouri, Nebraska, Oregon, North and South Dakota, Montana, Washington, Wyoming, Idaho, the Indian Territory, and Oklahoma, to the beauteous sisterhood which now forms the fairest and most hopeful government on which the sun has ever shone. A Southern man, contributed by our own beloved Georgia, that incomparable diplomat John Forsyth, added to the Union the peninsula of Florida, an empire in itself. A Southern man announced to the Holy Alliance, then in all the insolent flush of its power, that we should consider any attempt on its part to extend its system to any portion of this hemisphere as dangerous to our peace and safety. This was the Monroe Doctrine. It was a Southern President who, in the language of a modern

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historian, "put fire into those few momentous, though moderate, sentences and made them glow like the writing at Belshazzar's feast." It was a Southern President who annexed to the Union the great empire of Texas, and who crowned the standards of our victorious armies by the treaty of Guadalupe Hidalgo, completing and expanding the symmetry of our system by the territories of Arizona, New Mexico, Utah, and that magnificent domain now comprehended in the great State of California. Thus it is seen, save in the purchase of Alaska and the recent acquisitions, every step of American expansion has been accomplished under the administration of Southern Presidents. Such were the principles of Southern men, such their effective, constructive statesmanship, such their conceptions of National power, when Southern men thought for themselves. How long now shall we surrender our own conceptions of our own interests, our own convictions upon the wisest policies of the Nation in internal affairs, our views of that world policy which the country must pursue to insure the salvation of the South and of the Union?

We are far from saying that Judge Speer and Mr. Knox express the sentiment of the present majority in the Southern States. We do not know whether they do or not; and we do not greatly care whether they do or not. They express the sentiment of the thoughtful men in the South, of an increasing number of men in the South, of the certain majority in the South of the future. With these men and such as these, the men of progress in the North should ally themselves, working together without prejudice, without suspicion, without sectional hostility, to a common end—the triumph of justice and equal rights within the borders of our present country, and the extension of good government, founded on justice and equal rights, wherever our political dominion or our political influence extends.

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The Civil War in Fiction

It is now a full generation since the great struggle between the North and the South ended and a new era of peace and good will began in this country. During this period of more than a third of a century the material, educational, and intellectual progress of the country has been without precedent in its earlier history, and the significance of the reconciliation between the two great sections was not exaggerated by Dr. Washington Gladden when he called it a moral miracle. That struggle grew very largely, although not entirely, out of mutual misunderstanding and ignorance. The Old North did not understand the Old South, and the Old South understood the Old North as little. The two sections, divided as they were by divergent conceptions of the nature of the Government and also by the slavery question, might have settled their difficulties without appeal to the final decision of war if each had understood clearly the spirit and aim of the other. However this may be, it is certainly true that the misconceptions of the earlier times have very largely passed away; that the South has begun to understand the spirit of the North, and the North to comprehend the position and the problems of the South. Neither section can understand the other without sympathetic interpretation based upon knowledge.

It is therefore an interesting and perhaps very significant sign of the times that the novelists, North and South, are beginning to deal freely with this period; it indicates that the heat has passed, that the tremendous passions have died away, and that in a true perspective, both of time and of feeling, the old discussion can be treated dispassionately and frankly. During the past twelve months a number of serious and interesting novels have dealt with different stages and phases of this great debate.

Mr. Thomas Nelson Page's "Red Rock," published a little earlier, is a solid contribution to the knowledge of the period which followed the war, and which was for the South in certain respects its most disastrous epoch. In that book the Virginia novelist has told a story of misgovernment, with its consequent injustice and misery, which no Northern man can read without a profound sense of humiliation. It is, therefore, a story which every Northern man ought to read, if he wishes to know the outcome of the tragic death of Mr. Lincoln and the unfortunate transference of the whole question of Reconstruction from the plane of statesmanship where Mr. Lincoln would have kept it to the arena of bitter partisanship.

A book of an entirely different character, written by a fresh hand, dealing with the initial stages of the great struggle, is Mr. Morgan Bates's "Martin Brook," which bears the imprint of Messrs. Harper &

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Brothers. In a series of vigorously drawn sketches the novelist traces the career of a young lawyer in the central part of New York, who becomes, in the face of his interests and as the result of a deep movement of conscience, an abolitionist, and devotes his life to the awakening of the conscience of the people about him. Notwithstanding some obvious defects due to the inexperience of the writer, the story discloses feeling for life and a fresh and vigorous touch.

A book of a different character, far removed in atmosphere and aim from the work of Mr. Page or Mr. Bates, is "Stringtown on the Pike," which bears the imprint of Messrs Dodd, Mead & Co., and which presents the ante-war period from the standpoint of a Kentucky Unionist, and is pervaded throughout with the atmosphere of negro superstition—a story full of defects and painfully overloaded with dialect, but unique in its study of a certain side of negro life.

Mr. Henry Borland's "Passing of the Cavalier" takes the reader back to Virginia and carries him again into the Reconstruction period, portraying with considerable graphic skill the experiences of a young Virginian of the aristocratic class, who at the close of the war attempts to rebuild the shattered fortunes of his family on the historic estate on which they have always lived. The story is one of pathetic and even tragic interest, and, although devoid of any unusual quality of art, is valuable for the very clear and interesting study of local conditions which it presents.

One of the most important of all these studies of a great and dramatic period is Mr. Winston Churchill's "The Crisis," which bears the imprint of the Macmillan Company, and which must rank among the foremost books of the year. Mr. Churchill is fond of large canvases; in this story, as in "Richard Carvel," he paints over a large surface and with a free and vigorous hand. The story has a historic background, for Mr. Churchill has the historic as well as the dramatic impulse. It was a very happy thought to lay the scene of this tale in St. Louis, a city not only at the heart of the continent, but a city marking the confluence of two great streams of emigration from the North and the South. This city became, for that reason, the stage on which several acts of the Civil War were played. The descendants of Richard Carvel meet in St. Louis the descendants of a New England Puritan of equally good birth and breeding, and the two types are drawn with great skill and sympathy. A great deal more has been said about the Southern gentleman than about the Puritan gentleman, and the charm of the cavalier has been sung by the poets, described by the novelists, and felt by the entire country. The Puritan gentleman has not received as much attention, but he is quite as fine if a somewhat less picturesque figure. In "The Crisis" he appears at his best—self-contained, high-minded, courageous to a degree, possessed of lofty courtesy, and with that fine respect for woman which is the chief charm of his rival. It was a fine dramatic instinct to bring these two types together and to show them in contrast.

The location of the story in St. Louis also makes it possible for Mr. Churchill to make the daring experiment of introducing as *dramatis personæ* Mr. Lincoln, General Grant, General Sherman, and other well-known figures of the period. No more realistic and sympathetic study of Mr. Lincoln has been made than that which is presented in this book, and the figure grows upon the reader as he passes from chapter to chapter. The interest in Lincoln's rare personality steadily deepens as one perceives underneath his homeliness the elements of power and of nobility in his character, and culminates in the last scene in the White House. No finer interpretation of Lincoln's spirit has ever been made than that which Mr. Churchill makes in the few words which he puts into Lincoln's mouth in his interview with Virginia Carvel. This story, like the other novels in this group, is not without its defects, but it has elements of originality and power, and it is, above all, profoundly interesting. It possesses the great quality of interpreting American life from an intelligent American point of view—a process very much rarer than most people think. The book would be an admirable one to put into the hands of a foreigner in order to place him at the point of view from which our society can be understood. Under all the homeliness, simplicity, the lack of form, and the apparent slovenliness of many types of

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character which appear in this story, Mr. Churchill has had the spiritual discernment to discover real force, ingrained integrity, the capacity for recognizing opportunity and dealing with it—the noble spiritual possibilities of the genuine and characteristic American type. To say this of "The Crisis" is to rank it among serious and worthy books and to predict for it a long success.

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The Divinity of Jesus Christ

We give considerable space to a correspondent on another page who writes concerning what is generally called the divinity but sometimes the deity of Jesus Christ. We do not doubt that he supposes that his adoration of Jesus Christ is the result of his intellectual hypothesis concerning the metaphysical relation of Jesus Christ to the Father. But we think that he has mistaken cause for effect. No doubt his experience of adoration and his intellectual philosophy are closely connected; but, in our judgment, the intellectual conception is a product of the adoration, not the adoration a product of the intellectual conception.

Certainly this is the general law of progression. The creed follows the experience and grows out of it. The child loves and honors and obeys his mother long before he forms any philosophy of filial obligation. The philosophy of filial obligation grows out of the child's love and honor and obedience for his parents. The disciples followed Christ, loved him, honored him, obeyed him, before they formed any opinion concerning his Messiahship. There is little to indicate that even then they formed any clear conception of his divinity, still less of his deity. The question of his relationship to the Father appears to have come in for consideration by the Church with the intermingling of Greek philosophy with Christian experience. The Apostles' Creed, though not a creed of the Apostles, is undoubtedly the oldest of all church creeds, and the Apostles' Creed says nothing about the question of the relation between the Father and Jesus Christ, except as something on that subject is implied in the phrase "Jesus Christ his only Son;" and in that phrase there is nothing to indicate whether the framers of it intended to imply a metaphysical or a moral relation. The probability is that they did not intend to imply anything at all on that subject; probably the question did not even present itself to them.

This, we are persuaded, is the mental state of most devout Christians. Our correspondent says he thinks that in holding to what he calls "the metaphysical unity" of Jesus Christ with the Father he is in a majority. We do not think that the words would mean anything to the majority of Christians. They neither believe nor disbelieve in the "metaphysical unity;" it has no relation to either their thought or their feeling. It is a phrase that belongs wholly in the realm of scholastic theology. The thought which it suggests to our correspondent is not a thought which has entered into the minds of most laymen and laywomen. Their faith is made, so to speak, of other stuff; it is an experience of adoring love, not a definition of abstract relationship between two personalities.

We approach, we think most devout Christians approach, and it appears to us that the New Testament approaches the subject from an entirely different point of view from that of our correspondent. The New Testament concerns itself, and we think most Christians rightly concern themselves, not with attempted definitions of the relationship between Jesus Christ and the Infinite and the Eternal, but with the relationship between Jesus Christ and man. This relationship is made, if not absolutely, at least relatively clear; this is all we need to know; if hypotheses on the relationship between Jesus Christ and the Infinite Father are not among the hidden things which belong to God, if this is not one of the subjects which intellectual modesty admonishes us to leave unsolved, it is at least a theme on which wisdom is by no means essential to the highest and best spiritual life. If it were, the highest and best spiritual life would of necessity be reserved for men of trained intellects; and Christ himself is authority for saying that this is not the case.

The first thing which the Gospels make perfectly clear is that ordinary men can

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follow Christ; else he would not bid them follow him. We do not affirm that all men can follow him into all his experiences; but we think it perilous to attempt to draw the line and affirm that he had some experiences into which we may not follow him. If one begins to attempt such a discrimination, it is quite impossible to say where the attempt will cease; it has led some critics to the conclusion that men cannot follow him in loving their enemies, because to love one's enemies is divine, and we are human. Certainly it is not alone in outward conduct that we are to follow him; at least Paul did not so think. We are to be conformed to his image, and so conformed that he may be seen to be the firstborn among many brethren; we are to be not only heirs of God but joint heirs with Jesus Christ, inheriting from the Father—at least this is the plain implication—what he inherited. This implication is confirmed by the fact that nearly if not quite all the phrases used in the New Testament concerning Jesus Christ are used in a modified form of his disciples: he is the Son of God, we are sons of God; he is in the image of God, we bear the image of the heavenly; he is the Great High Priest and King of kings, we are to be priests and kings unto God; in him the spirit of the Godhead dwelleth bodily, we are bid to pray that we may be filled with all the fullness of God. What Paul implies Christ explicitly affirms in his prayer that we may be one in him and in his Father, as he is one in the Father.

We do not affirm that there is not in the relationship between Jesus Christ and the Father something which is not and cannot be in the relationship between the disciples of Christ and the Father: on that subject we neither affirm nor deny. But we do not think it is safe to affirm that there is anything in that relationship impossible for the disciple to desire, to aspire after, and even devoutly and humbly to expect. To say that Jesus Christ was simply a devout man is one matter; to say that the devout man can become what Jesus Christ was is quite another matter. We do not even affirm this last, but we do affirm that no one knows enough of either Jesus Christ or the Infinite Father or the relationship between the two to deny it. Our correspondent in his letter by no means exhausts the possible alternatives respecting the person of Christ. It may be that he is neither God nor a good man richly endowed by God, but a man in whom God so dwelt that in him the world beholds the express image of God's person.

The statement with which our correspondent closes his letter, namely, that "Jesus Christ was God," he will not find anywhere in the New Testament. The only approximation to it is the outcry of Thomas, "My Lord and my God;" and it is quite clear that this is the language of adoration, not of metaphysical definition. The New Testament declarations are such as, "He that hath seen me hath seen the Father," "the Son of God," "the express image of his person," "God was in Christ," "God was manifest in the flesh." Jesus Christ is the supreme historical manifestation of God; but God is greater than the sum of all manifestations of God, as Gladstone was greater than all his statecraft, and Phillips Brooks was greater than all his sermons. Combining the New Testament's characterizations of Jesus Christ, what we get would be a statement something like this: The Infinite and Eternal was so in Jesus of Nazareth that Jesus of Nazareth was, in all that he said and did and thought and felt, an image of the Eternal, the supremest manifestation of God possible in a human life, so that looking upon him we see the Eternal in miniature, as in looking through a telescope we see the moon so reduced in size that its image can be imprinted on the retina of the eye. In common parlance it is legitimate to say, "This is the moon;" in exact definition that phrase is not legitimate; what we see is an image of the moon. In common parlance it is legitimate to say, In Jesus Christ I see my God; but if we are to use exact definition, what we see is a manifestation or image of God, God revealed to human experience because God revealed in and through a human life.

Nor does it appear to us any serious objection to this New Testament interpretation of Jesus Christ as God manifest in man, that if one holds it "love and worship and surrender would go over the head of Jesus Christ straight to God." This language does not seem to us felicitous; for it seems to ignore the fact that God is seen in Jesus Christ and through

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Jesus Christ, not merely beyond him. But, barring this serious criticism, it appears to suggest what Paul suggests in the statement that "through him [Jesus Christ] we both have access by one Spirit unto the Father;" and what Jesus Christ himself suggested in his declaration, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Jesus Christ is not a substitute for God; he is access to God; and we are to bring to God all our love and all our worship and all our surrender, because we no longer worship an unknown God, but God made known to us through his Son.

We do not object to our correspondent's theory of metaphysical unity, though we do not understand very clearly what it means; but we do object to making this or any other intellectual hypothesis a standard for measuring either Christian experience or Christian teaching. The standard of the New Testament is very different; it is practical, not metaphysical. It is following Christ, not merely in his ethical principles and in his humane sympathies and activities, but also in his spiritual experiences and in his fellowship with the Father; it is loving and honoring and serving Jesus Christ; it is loving and honoring and serving the Father in Jesus Christ and through Jesus Christ; it is following his example, sharing his life, being conformed to his character. The New Testament knows no other standard than this standard of life, and the Church has no right to substitute in Christ's name any other.

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The Spectator

The Spectator notices without surprise, though with admiring interest, the novel developments of feminine industry that have lately come under his observation. It might be thought that when the four hundred and odd professions, vocations, and occupations of the sterner sex were opened to feminine enterprise, the Eternal-Womanly would be satisfied with such a variety of choice. But no! it does not content woman's soul to be a blacksmith, a notary public, a sea-captain, or even a mayor. These are commonplace; these have been done before. There are fields that no mere man has ever trodden, or even thought of as possible or profitable, and these are now being explored by feminine feet.

❀

The most interesting new occupation that has come under the Spectator's notice thus far is that of the "sunshiner." Let this not be confounded with the "moonshiner" of Southern fiction. Spirits are concerned in it, indeed; but they are spirits of an irreproachable and untaxable kind. The lady who "scatters sunshine" at so much a ray is an extremely law-abiding person, and not in hiding from the revenue officers. Her spirits are proof, though—proof against the blues, against rainy days, against all the ills that flesh is heir to—and this calm and cheer she communicates to invalids, to the lonely, to all the depressed and melancholy souls, old and young, that can afford her ministrations. She goes and sits with her clients, and envelops them in her "aura," as the Theosophists would perhaps put it, and reads aloud to them, and plays games, and discusses current events, and teaches them the last stitch in crochet or Battenberg (the Spectator will not vouch that Battenberg is a stitch, but he thinks it is), and so fills the air with microbes of cheer that the contagion is irresistible and immediate. Whether she ever takes a day off and has a good cry all to herself the Spectator cannot find out; but one would think that the reaction from such determined good spirits must come at times. Some call her a "professional cheerer," but this name has a certain sound of forced and business-like gayety about it that would seem to defeat its object. A man (if he ever had dreamed of the possibility of such an occupation) might be a professional cheerer, but his sunshine would be of inferior quality anyway, without the spontaneous charm of the feminine rays.

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While the purveyor of mental and spiritual sunshine thus caters to the souls of her fellows, the Spectator has lately heard of another enterprising feminine worker who has taken up the task of providing food for the family needs. The "co-operative marketer," as she calls

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herself, stands ready to supply any household with the necessaries and luxuries of the table on any scale of weekly allowance. She has at present fourteen families as her clients, and calls every day for the individual housekeeper's list, or plans out and supplies the provisions for the week, as desired. By buying in quantities and avoiding middlemen she makes a commission for herself and yet gives her patrons a reduction in price and a better quality of food besides. There certainly seems to be a field here for an even larger industry than that of the successful shopper, for every family eats more, and oftener, than it buys clothes; and the bother of samples, so inherent, apparently, in women's shopping, is here non-existent. "Think of the luxury of it!" said one delighted housekeeper of the fourteen to the Spectator. "I can just hand over the money for the week's marketing, and the worry of making it go as far as possible, to the professional marketer, and criticise her mistakes instead of being in sackcloth and ashes over my own. I expect to save six wrinkles a year by the change!" Whether the fair marketer will gain wrinkles in the same alarming ratio for each customer remains to be seen; but probably not, for other people's domestic cares sit lightly upon one's brows.

❀

The Spectator confesses to a great interest in the canary-bird doctor who has recently made such a success of her chosen calling. There is something so entirely feminine about the care of canaries (in spite of the unaccountable fact that tobacconists and barbers sometimes make a specialty of raising them) that it seems to mark this as an unusually suitable and brilliant idea. The fair expert either visits her patients on request or receives them at her miniature hospital, where she sets broken bones and applies liniments, eye-water, and "mite exterminators." It can hardly be believed how many diseases the obliging canary provides for her to attend to, his entire inability to cut his own nails furnishing a wide foundation for her practice, to begin with. Then he has rheumatism, consumption, asthma, and grip. The Spectator never had but one canary, and that in his early youth, and it refrained from these diseases, but indulged in a sunstroke, which shows what a domesticated tropical bird can do in the way of surprises. The Spectator remembers how, with the undaunted confidence of boyhood, he treated the case himself by putting ice on the patient's head, wrapping its feathered form in flannels, and administering sherry wine by the drop. The canary recovered, but never was a temperance bird afterward, so that whether the treatment can be recommended to the new practitioner or not is doubtful to the Spectator's mind. Probably she has her own methods of treating sunstroke, which are more scientific and no less successful.

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When the Spectator next moves—may that day of wrath be long deferred!—he is going to ameliorate the terrors of moving by employing the ingenious woman who is a "professional house-hunter." To those who know by aching experience what an exhausting form of sport house-hunting is, her announcements seem almost too good to be true. She undertakes, bravely and cheerfully, to examine every house on the list you send her, reporting *in extenso* on its exposure, its drains, its pantry and closet room, its furnace, range, grounds (if any), and general fitness for occupancy, or the reverse. She has no relation with house-agents, but acts only and solely for the house-seeker, and her fee is not large. Those who remember and can echo sympathetically Dante's bitter plaint,

> How hard it is
> To climb and to descend the stairs of others!

and who still feel the ache of the last house-hunting lingering in their legs, will alone appreciate this invaluable intermediary at her full worth. But, as only ten years are allowed for the trained nurse's inevitable breakdown, so this plucky worker can hardly be expected to climb stairs steadily for more than five, the Spectator fears, before having to seek some less arduous pursuit. Such clever and courageous women, however, as she and her sister pioneers can doubtless invent new occupations as fast as necessary, and keep up with man's four hundred ones besides, while he plods wonderingly after them, chronicling and admiring as he goes.

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The Federal Movement in Australia

By Alice Henry

FOR a respectably sized city of four hundred thousand inhabitants, Melbourne has recently been cast very much out of the even tenor of its way. It has never been considered a beautiful city. It lies flat and low near the shores of a sandy-beached inland sea. The Yarra, a tiny stream, has been allowed to become a noisome ditch. Visitors would, indeed, charily admit that the roadways were wide, decently paved, and well lit. Street architecture is without plan or continuity, the approaches are poor, and the public buildings scattered and unremarkable, while walls become too quickly stained with smoke and dust. One result, and a happy one, of the big effort that has been made during these celebrations to beautify the city is that its one element of beauty has been discovered. We who live here have found out for the first time the city's spectacular possibilities. These lie in the great wide avenues, which, with their unbroken length of view, lend themselves to decoration on a large and grand scale. These miles of tinted flag-poles and long vistas of color were not for the day or week merely. They contain the hint of what can be done with Melbourne in the future, when the city is rebuilt, as by degrees it largely must be, and when we are able to erect permanent monuments of beauty; a hint, too, of how restful to the eye and enlarging to the spirit can be simple, straight, uninterrupted lines. The details were often faulty; the colors, seen close at hand, inharmonious combinations of crude blues and reds. Patches of tawdry artificiality, such as a huge picture of a lioness with six cubs perched on a rocky peninsula, with a smoky funnel on the distant ocean horizon, vaguely typifying the six colonies welcoming the Ophir, could only raise a smile. But given plenty of room, all these little blots sank out of notice. Given the fine idea, and the effect was more than fine, it was magnificent.

The ceremonies of the opening of Parliament by the heir to the English throne held within them all the elements of a grand simplicity, and embodied the spirit of the growing nation, whose future lies still behind the veil. And therein lies their historical importance. But ever there crossed my mind the sense of the strange conjunction of the reality and the form, the young, vigorous, active national spirit and the archaic forms in which it was cast; the inconsistent contrast between the ideal of personal and delegated sovereignty that carried one back in thought to the feudal and truly monarchic centuries, and the knowledge that there, before the royal dais, for all their humble attitude and meek silence, were the really powerful—the men who were intrusted with the guidance of the nation, and were not always to be in perfect accord as to how to guide it.

Like North America, Australia was at first colonized in patchy fashion. By a curious paradox not unknown in the early stages of colonization elsewhere, the fewer the inhabitants and the more insignificant the capital the huger the territory of which it was the nominal center and head. New South Wales at first embraced an area of about two million miles—rather a large order to be represented and effectively ruled by a military governor and his nominees from the little settlement of Sydney. One by one colonies were carved out of or lopped off this unwieldy, unmanageable territory, and between 1824 and 1840 Tasmania, Western Australia, and South Australia were erected into separate colonies. Separation was inevitable if civilization was to take any real root, if the forests were to be brought into subjection and the land tilled so as to support a European population. To be severed from any government authority on whom they could depend for assistance and encouragement to industry by a voyage of hundred of miles in sailing coasters through uncharted seas, along a treacherous, unbeaconed coast, was soon felt to be an intolerable hardship, and yet it is interesting to note that as far back as 1843 the need of some formal bond between these widely scattered units was evident.

While individual independence for local

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needs was the prime necessity, yet simultaneously the desire for ultimate unity was dimly felt. The first uncertain attempts in this direction were suggested by the circumstance that, while all the young colonies imposed customs duties for revenue purposes, their tariffs differed, and there arose in consequence perpetual irritation over the cumbrous system of collecting intercolonial duties. A customs union or Zollverein would have removed many obstacles in the way of early Australian progress, but all efforts to that end were frowned upon by the Colonial Office in London. As time went on, the policy grew of protection to native industries in nearly all the colonies, and the resulting inequalities of taxation served to sever yet more widely provinces whose interests should have been one. As fate willed, the two most powerful colonies, adjacent in situation, New South Wales and Victoria, were those in which the tariffs differed most.

The question remained in abeyance for many years, kept alive, it may be, by the fierce speechifying of such men as Dr. Lang, of New South Wales. He was still living, a very old man, in my childhood, and I can remember hearing him spoken of as a theorist, a dreamer, and a very talkative and polemic debater. His speeches gave timid folk the idea that federation of the colonies and severance from Great Britain meant one and the same thing, and meant it at once, and he was accordingly looked at askance by many. Although working legislators always asserted that federation had not yet come "within the sphere of practical politics," every one believed that it must arrive sooner or later, and every person said so most emphatically at the chance moment when the shoe pinching his particular corn made him feel his isolation most keenly. For instance, break of gauge on the intercolonial railways was felt to be an absurd and unbrotherly arrangement; the professions recognized that separate examinations for doctors or lawyers or surveyors were a serious drawback. Even the casual traveler's colony-loving soul became wrathful when, on crossing the border, his buggy had to be impounded and registered, and his or her tin box or other paltry belonging searched for mythical cigars, or when he had to buy a new sort of postage-stamp every six hundred miles.

Then came echoes of after-dinner speeches in London, mostly by men who had never been near Australia, of an unreal, intangible, and wholly artificial bond between England and her colonies, to be called Imperial Federation, which seems no nearer accomplishment to-day, and can never be accomplished until there has been a great deal of hard thinking concerning such trifling matters as the representation or non-representation of colored races in Britain's many colored dominions, to say nothing of direct representation of the over-sea dominions in the Imperial Parliamentary institutions. It presupposes, too, for its happy and successful continuance a far more intimate knowledge of British colonial possessions, their local needs, their internal policy, than most Englishmen, or even most English statesmen, can lay claim to as yet.

But I digress. It had continually been reiterated by Australian federationists that, once faced with war at our doors, federation would become the question of the hour, with only one solution possible, though few, perhaps, realized the disadvantages that must be attached to any form of federation arising as the premature offspring of necessity and danger. Yet, if union has been accomplished without that dread motive as auxiliary, it was troubles in the Pacific and the episode of the disputed annexation of New Guinea by Queensland which helped to bring matters to a head, and in 1883 the first intercolonial conference was held. It would only weary the reader to drag him through an account of variously styled conventions, conferences, and councils that led up to the Federation Bill of 1898. Apart, too, from these a great deal of quiet, educative, constructive work was going on. The late Sir Henry Parkes, whose influence as a popular speaker was surpassed by none, threw his influence into the scale. Mr. Edmund Barton addressed public meetings all over his own colony, New South Wales. The strong men of South Australia, Mr. C. G. Kingston and Mr. F. W. Holder, gave in their adhesion; while the most powerful political body in Victoria, the Australian Natives' Association, with Messrs. Alfred Deakin, J. L. Purves, A. J. Peacock, and Dr. Quick among their

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leaders, adopted federation as part of their platform.

The bill of 1898 was submitted to a referendum in the four colonies to be federated—New South Wales, Victoria, South Australia, and Tasmania. Queensland had not then cast in her lot with the rest. It passed in all of them, but in New South Wales the figures fell short of the required minimum of eighty thousand affirmative votes—a not altogether unanticipated result in view of the strong opposition of many prominent politicians in New South Wales. At one eventful moment on that June evening the returning officers somehow doubled certain figures, and great was the jubilation of the crowd surrounding the newspaper offices in both Melbourne and Sydney when the magic numbers went up. The excitement when the bill did pass two years later had lost a good deal of its edge by repetition.

And why, with the admitted need for federation, was the bill of 1898 not accepted by the people? For two different classes of reasons. Each class had its own chief spokesman. One was Mr. George Houston Reid, the finest, the most incisive, the jolliest of Australian debaters. An ardent free-trader, he perambulated his own free-trade colony of New South Wales, urging that the financial basis of the proposed Constitution would involve for New South Wales an abandonment of her free-trade faith, and a check to the course of the prosperity she had achieved under it. He had other and serious objections, but this was the point on which he stood firm. Indeed, he may be said still to stand firm, for his influence has been unremittingly in the direction of a lowered tariff all round. In the bill of '98 stood a clause scathingly termed "the Braddon blot," after Sir Edward Braddon, of Tasmania. It directed that of the customs revenue collected at all seaports by the federal government only one-fourth should be retained for federal expenditure, three-fourths being credited to the respective treasuries of the contributing States. This clause in the Constitution as it has been adopted is modified by being alterable after ten years, but as long as it stands it implies a fairly heavy tariff.

Yet it was in Victoria, where federation became such a parrot cry that the more thoughtful who counseled care and foresaw possible difficulties were howled down as "unpatriotic" or as "Little Australians"—it was in Victoria that was found the man who of all its critics deserved and deserves to be most carefully heeded. This was Henry Bournes Higgins, a North of Ireland man by birth, but by training and residence an Australian. Still in middle life, he is a barrister whose law is too sound for any opponent to belittle, but who has somehow, from a variety of causes, just fallen short of the highest success as a politician. He is so lacking in policy that, while his friends are found lamenting his want of tact, his enemies ascribe his occasional changes of opinion, and not occasional but persistent championing of every weak and unpopular cause, to want of principle. By temperament he is forced into the rôle of Cassandra, and he meets with Cassandra's fate. A cold, unimpressive speaker, without a trace of humor save of the esoteric sort, with no notion of playing to the gallery, he was the man who above all others tried to save Australia from repeating needlessly and with her eyes open the mistakes which the United States made a hundred years ago under pressure of dire necessity, and which the great bulk of Americans would willingly undo to-day. Readers in the United States will think it strange that in framing a federal constitution the experience of the United States in regard to the difficulty of amending it should have been overlooked or neglected. The very significant fact that you find it almost impossible to amend your Constitution without the awful help of a civil war seems to have been unknown to most of the men concerned in framing ours.

What Mr. Higgins fought against was fixing upon ourselves and our children a rigid, unalterable, unimprovable Constitution. What he pleaded for was to trust the good sense of posterity, whose difficulties we cannot foresee, and whom we have no right to bind in iron fetters. Given this flexibility, it did not matter very much what were the provisions regarding finance or defense, or even the Constitution itself. But the whole bill as first molded bore the impress of this conservative, provincial, unpatriotic idea that change was dangerous, and, being dangerous, should be made practically impossible by

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hedging reform around with a barricade of formalities. He and his supporters gained something by their foresight and persistence. In the 1898 bill four consents were necessary for any amendment of the Constitution—an absolute majority of both federal houses, a majority of the people, and a majority of the States. In the Constitution as now established, one of the consents, that of the second house, has been dispensed with. But this still leaves reform, however urgent, at the mercy of the States' representatives, just as the States of Nevada or Iowa have equal power with the State of New York; and it is among the States' representatives that trouble is most likely to arise, for State representation is not only equal, to start off with (six to each State, irrespective of population), but is by the Constitution unalterable. New States may, indeed, be admitted, but where are they to come from? Only from outside Australia, as the whole continent is in the union already, and the voting power of no State, however small, however reactionary, can be diminished without its own consent.

Lord Brassey, Mr. Alfred Deakin, and other airy orators all burked these vital questions, urging with oratorical insincerity that a free and independent people ever retained their power of molding their Constitution to suit changing circumstances as need arose. They forgot that a bill, the preamble of which asserted that the States agreed to unite in an *indissoluble* commonwealth, and the concluding clause of which bound down future generations in bands so rigid that nothing but force may sever them, was something very different from the unwritten constitution of Great Britain under which we have grown up.

About the middle of 1899, on different dates, the new federation bill was accepted by all the colonies on the mainland of Australia. Later on it received the Imperial consent with only one important alteration touching legal powers of appeal to the Privy Council in England, and it came into force on the first of January of the present year.

And now we are federated. Yes, in about the same sense as a man and woman are said to be married when they leave the altar. Mid pomp and loud shouting the ceremony of federation indeed took place in Sydney on the first day of the new century; but the long life together of mutual dependence and assistance, of bearing and forbearing—in this sense federation cannot yet be said to have begun. It lies before us as it lies before each bride and groom.

Coronado

By Richard Burton

On the beach at Coronado curves the shore in crescent wise,
And the blue of sky and water merge divinely to the eyes;
Dim, fair islands lift like phantoms from the bright Pacific floor,
And the breakers fall but blandly where the sea-gulls dip and soar.

There a spell of scented languor seems to still the pulse of pain,
And perpetual springtide hovers over land and slumbrous main,
There the blooms are lush and brilliant, there some great ship, wearing west,
Seems to pause as loth at leaving all a haven holds of rest.

And the idler, lapped in pleasance, charmed to dreams by sound and sight,
As he watches dawn or sunset or the sweeping stars of night,
Lets his mind go groping backward to the strenuous pioneers,
When the red-gold fever took them in the far, untranquil years;

To the Spaniards with their visions—quick to fancy were they then—
Of some vast and hoarded treasures; Coronado and his men;
To the splendid quests and tumults, to the torments and defeats,
To the rovers by the rivers and the pirates in their fleets.

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But so fleckless are the heavens, and such peace is found below,
In the sea-companioned gardens where the great blooms wax and blow,
Such a slow and sweet siesta bring the magical warm noons,
That all anguishes and ardors are unreal as ancient runes.

So it is—until a storm-wind rolls the billows up the coast,
And the night is thick with portents, and the keen air's clamoring host
Fills the vault—ah, then returning, trooping back refreshed and strong,
Come the old-time, lost marauders, ruling men with sword and song.

And they cry with clangorous voices when they sight a timid sail,
And their drinking-bouts are mighty as the hours to dawn go pale;
Royally do they foregather and their Presences resume
All the potency of living, as they revel in the gloom.

But with day, behold the languor and the beauty all restored,
Once again the waters gentle, once again divine accord
'Twixt the earth and swooning heavens, while the sand in crescent wise
Curves to meet the benediction of the Californian skies.

The Rights of Man

A Study in Twentieth Century Problems

By Lyman Abbott

Chapter XI.—American Foreign Problems

II.

WE have seen that for eighteen centuries imperialism has been decaying and democracy has been developing; we have traced the two-fold progress, of decay and of development, in government, industry, education, and religion; we have seen that what we call Anglo-Saxon civilization has its roots in the Hebraic Commonwealth and its life in the principle that the world is for the all, not for the few; we have seen that the Anglo-Saxon race has apprehended and appreciated this principle more fully and embodied it in their institutions more thoroughly than any other race; we have seen that it involves not merely a national but an international unity as a preparation for and a prophecy of the brotherhood of the whole human race; and we have seen that this international unity, this combination of union with that self-government which is the ultimate goal of social progress, is further advanced toward its ideal in the United States of America than in any other form of world-empire. What does all this mean but that the Anglo-Saxon race is to act as a leader, and in the Anglo-Saxon race the United States of America is to take no inferior place in that leadership, toward that brotherhood of man founded on justice and liberty which is the kingdom of God?

To this place of leadership history with irresistible force propels us; to this place of leadership an inward force no less impels us. America is a Nation of pioneers. The first colonists were pioneers. Pioneers selected from these pioneers pushed out from the older colonies into the wilderness, and led the way for others to follow. Those that did follow were again the pioneers selected from the Old World, who came across to make in the New World homes for themselves and their children. They were the men of hope, expectation, enterprise, energy. The men without hope, expectation, enterprise, energy, the men of dull content or more dull despair, remained, old men in the old world. From the days of Columbus's discovery of America to the present day, this Nation has been populated by the pioneers. Therefore it is that this Nation

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has in it more energy, more enterprise, more expansive power, than any other nation on the face of the globe.

This impelling power within combines with public events propelling from without to urge the Nation forward. It is idle to tell the natural leaders of great commercial enterprises that they must not send their ships across the sea, the masters of great railroads that they must not look for a commerce from other lands, the energetic manufacturers ever looking for new worlds to conquer that they cannot manufacture for any people but Americans, the progressive American farmers that they can raise corn only for the neighbor at their doors. The world is ours. We know it, and the impelling power within and the currents of history from the past urge us forward into world-relations. It is in vain to tell the people that the spirit of enterprise is not safe; the American courts danger. It is in vain to tell them that Americans are not competent; the ready answer is upon their lips: we can make ourselves competent, and we will. We may fail; but no fear of failure will prevent us from trying the experiment. We are a world-power; we are likely to be a leader among the world-powers. We could not help ourselves if we would; we would not help ourselves if we could.

What duty does this fact lay upon us? The duty of promoting the world's civilization. What, then, are the essentials of civilization?

The first essential of civilization is law, conformed to justice, uttered with authority, and enforced by power. Without law and obedience to law there can be no civilization. This is the first lesson to be taught the child; it is the first lesson to be taught the community. The babe is lawless; if he is what his mother calls him, an angel, he is a lawless angel. The first lesson he must be taught is that he is in subjection to a stronger will. The first duty of father or mother to the babe is to compel obedience to Thou shalt; the first function of the paternal prophet is to be a Moses coming down from the mountain with a ten commandments to the little child below. And what is true of the child is true of the child-race. It must learn obedience. There is no road to liberty excepting the road that leads through obedience to law. There is no liberty which is not founded on justice, and no justice which is not formulated and regulated by law. Law, with force behind it to compel obedience to it, is the *sine qua non* of a civilized condition.

All civilized communities have passed through this tutelage under law. Europe is a civilized continent, more so than any other of the Old World. Why? Because for centuries Europe was under Roman law, learned how to obey law, learned the sanctity and worth and value of law. Of all European countries, England leads in civilization, because, of all European countries, England best learned the authority and the value of law. The Norman Conquest, with a mailed hand, compelled her to obey; the Plantagenet kings, through their judges, with sheriffs to enforce their decrees, created throughout England "common law"—that is, a law common to all England. There was no such common law in France; every province had its own law; and therefore in France a Dreyfus trial is possible—never in England. The first step in any civilizing process is to bring a lawless, barbaric, independent people under the dominion of law; all else rests upon that. There can be no commerce or trade or manufactures unless there is law protecting persons and property. There cannot be churches nor schools nor a free press nor free speech unless there is law protecting persons and property and liberty. Law is the foundation; all else is built on it. Law therefore precedes, necessarily precedes, commerce, education, religion. This is the divine order: first comes Sinai, afterwards Bethlehem; the law of God must be promulgated, and a sense of the divine authority of law must be wrought into the consciousness of the Hebrew race, before it can be ready for the other message. Christ's first great public message is a message of law—the Sermon on the Mount. And throughout his ministry he "speaks with authority;" no man is allowed to call himself a disciple unless he accepts that authority with unquestioning obedience. Law is the foundation of civilization, the foundation of Christianity, the foundation of religion.

The next element in the production of civilization is trade, commerce, manufactures. So long as every man by his own handiwork produces all that he needs for

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himself and his family, there cannot be wealth, nor comfort, nor development of character; the individual is too busy getting his bread out of the soil; he has no opportunity for the development of character; he cannot by his independent efforts acquire enough even to make life comfortable. There are two essentials of our industrial civilization. The first is a knowledge of Nature's forces: we set them to work, and they do our drudgery for us; they grind our grist, run our trains, light our houses, manufacture our wares, and so give us time for brain and heart development. The second is the individualization of industry: one man makes shoes, a second clothes, a third books, a fourth teaches school, and all these men interchange industries one with another. This harnessing of Nature to do our drudgery, coupled with this individualization of industry, makes possible civilization.

Commerce cannot be carried anywhither without carrying some ills with it. The larger the life, the more the peril. But the ills that commerce carries with it are but the incident. If we ship goods to China, alcoholic liquors may also be shipped; but the liquor-shop is but a spot on the sun. I hope, indeed, the time will come when Americans will say, "As we do not allow any saloon to sell liquor to children, so we will allow no American to export liquor to a child-race;" but whether we do or not, the fundamental fact is that commerce is a life-giver. Where commerce goes, the life is larger, the comfort greater, the home better. Twenty-five years ago the wheelbarrow was the only vehicle in China; to-day they are importing bicycles and locomotives. Twenty years ago rice was almost the only staple in China; to-day we are sending over shiploads of wheat, to supplement the rice and fill the vacant place when the rice crop fails. Commerce fills millions of mouths where philanthropy feeds but hundreds. Commerce clothes millions of the naked where philanthropy clothes but scores. Men condemn the commercial spirit of the age; if it is a spirit of greed and spoliation, it deserves the condemnation; but the commercial spirit is not necessarily a spirit of greed or spoliation. When a nation subjugates a province, holds it under its control, taxes it, for its own benefit, as Rome taxed Palestine and as Spain taxed Cuba, it is highway robbery. When it uses its power to clutch a poorer nation by the throat and rifle its pockets, it is a highway robber and should be treated as one. But when a nation sends its wheat and corn, its locomotives and bicycles, its sewing-machines and agricultural products, to a far-distant country, and brings back some product in return, it is doing a great service. The commercial spirit is essentially a spirit of mutuality of service; for commerce is the interchange of one nation's industry with that of another, as trade is the interchange of one individual's industry with that of another. Let us have done with the idea that material progress is inimical to human welfare, and that the opening of China and of Africa is to be looked on with suspicion because Russian, German, and American capitalists are taking advantage of it to build great railroads and establish steamship lines as profitable investments. These are the beginnings of international unity, because these annihilate distance and make every community neighbor to every other community.

The third great factor is education, as Mr. Huxley defines it: "The instruction of the intellect in the laws of Nature—under which name I include not merely things and their forces, but men and their ways; and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with these laws."

When we have laid the foundations for civilization by law, established and maintained against the lawless, we must pour into the uncivilized regions the moral forces that make for civilization. We must follow the power that compels obedience with the powers that make for life. Where we have established the foundations of law, there we must see that the free press, the free school, free industry, and a free church go also. George Kennan writes that when he first went into Santiago, Cuba, there was not what could properly be called a free school in the city—not one that had a building properly constructed for it, and maintained at the public expense. Ecclesiastical schools there were, no doubt. But shortly after the American occupation there were

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seventeen free schools, with nineteen hundred pupils. Under the splendid administration of General Wood America pushed forward the forces of civilization in Cuba with the same courage with which the army pushed the forces of law and order that laid the foundations for civilization.

But the free school alone is not enough; the free church must accompany the school. An English writer has said that English missions are but an attempt to convert Hindus into second-class Englishmen. If this is true of American missions, if by Christian missions we mean an attempt to make Malays and Hindus and Negroes and Indians into second-hand Puritans, the less we have of such missions the better. On the other hand, if we have a living faith in one God, the Father of the human race, revealed to us through Jesus Christ his Son; if we have faith in love as the law of life, in love as the person of God, in love as the ideal of existence; if Christianity means to live and to love; if it means to do justly, to love mercy, and to walk humbly with God—it would be the lasting disgrace of Christian men and women if in this hour, when the world is opening to us, and law is being established where law never was known before, and commerce, white-winged, is going where commerce never went before, Christian men and women had no message, or no courage to send their message, to the half-emancipated children of the just-opened wildernesses.

Without these three elements, law, commerce, and education—and an education which is spiritual as well as intellectual—no community is civilized or prosperous, no community has liberty or justice. It is the function of the Anglo-Saxon race to confer these gifts of civilization, through law, commerce, and education, on the uncivilized peoples of the world. And if we are to do it, we must begin with law uttered with authority and enforced by power. We cannot confer law on a recalcitrant people without evil; we cannot do it, as men are constituted, without some measure of hardship and injustice. But when men look at the injustice and the cruelty that go with the enforcement of law, when they look at the incidental evils which commerce carries with it, when they can see only the faults and the failures in missionary enterprises, when, as a result, they scoff alike at the armed hand, the commercial enterprise, and the missionary and educational endeavor, I appeal from their scoffs to the history of mankind. Where the Anglo-Saxon race has gone in America, in Australia, in Egypt, in India, in Africa, persons, property, and liberty are safer than they ever were before. Imagine for one moment that when this country was first settled the English people had said, The North American Indians must have their own independence; we must not interfere with it. Imagine that they had sent over the Puritan preacher with his Bible, and the Roman Catholic missionary with his baptism, and waited; how long would the continent have been compelled to wait, if left without commerce, without law, with only the Puritan minister and the Jesuit missionary, before it would have become the continent that it is, peopled by seventy-five million people, and alive with active industry, its prairies cultivated, its mines opened, its forests felled, its streams busy, and with its schools, its churches, its homes, its industrious, educated, virtuous, prosperous, and happy people?

It is said that we have no right to go to a land occupied by a barbaric people and interfere with their life. It is said that if they prefer barbarism they have a right to remain barbarians. I deny the right of a barbaric people to retain possession of any quarter of the globe. What I have already said I reaffirm: barbarism has no rights which civilization is bound to respect. Barbarians have rights which civilized people are bound to respect, but they have no right to their barbarism. A people do not own a continent because they roam through its forests, travel across its prairies, and hunt on its hillsides; no people own a continent unless they are using the continent. The world belongs to humanity, not to the men who happen to be in one quarter of the globe. And the people who are living in a place and not utilizing the place have no right to warn all other people off as trespassers. The dog has not a right to the manger, even if he is a barbaric dog and the ox is an Anglo-Saxon ox.

It is said that we Americans have no capacity for this work. If that were true, it is high time we acquired the capacity; but it is not true: the history of the past

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demonstrates that we have the capacity. I admit the truth that every superior race, in dealing with inferior races, has fallen far short of Christ's spirit of patient service and long-suffering sacrifice. But on all the pages of human history there is not to be found the record of any other nation which has come so near fulfilling the Christ-ideal in dealing with subject races as this American people. We had imposed upon us negro slavery—not by our choice, but by the authority and power of Great Britain, against colonial protest. In the original draft of the Declaration of Independence, Thomas Jefferson made it one ground of complaint against Great Britain that she imposed slavery upon us despite our wish. We sacrificed untold millions of money, and human lives whose value is beyond all estimate, to set those negroes free; and, having set them free, we have spent untold millions of money, North and South combining in the effort, to educate and fit them for manhood. What other nation has done as much for a subject race? In our dealing with the Indians we have blundered, criminally blundered; but, in spite of it all, we have saved much of their lands for them, we have kept much of their money for them, we have furnished them with education, and we are to-day providing for the education of practically every Indian child of school age in the United States. If we had been willing to take their lands without recompense and their money without justice, the Indian problem would have disappeared long ago—with the Indian. Only, our honor would have been lost and our flag disgraced. What other nation in human history has done what we have done for Cuba—fighting to set a people free, and, when they have been set free by our benevolence, bringing hundreds of them here at our own cost to give them at one of our great universities a glimpse of American education and sending them back to educate their own people? What people have shown more moral capacity for dealing with subject peoples than the American? Turkey, in her dealings with the Armenians? Spain, in her dealings with the Moors? Italy, in her treatment of the peasant class? France, in her treatment of the Huguenots? Russia, in her treatment of the Jews? England, in her treatment of Ireland?

It is said we have not the form of government which fits us for this work. If that were true, we should change the form of government. Forms of government are but tools; let us adapt our tool to our work, not our work to our tool. But our Government is admirably adapted for the work God has given us to do. For our work is not to subjugate a people; it is not to govern a people; it is to develop in a people, through law, through commerce, through education, through religion, the power of self-government. And no nation is better fitted, by the structure of its government, by the noble traditions of its past, by the splendid opportunities of the present, by the aspirations and desires of its prophets and poets, to take the lead in this great work of the world's civilization and make of a barbaric community first a law-abiding people, then an industrious people, then an educated people, finally a self-governing people, than this our Republic. Our Government, by its structure and in its spirit, more than any other existing government embodies the three essential elements of true democracy—the spirit of good will to man, of hope for man, of faith in man. The Nation which in its institutions embodies this threefold spirit is pre-eminently the Nation to rule, to teach, to inspire, so that, through rule, through inspiration, through teaching, other nations may become free as we are free.

Retrospect

By Marian Alden

All the sky of a restful gray,
Silhouette branches against it lain,
The only gleam in a nun-like day
Two happy bluebirds in the rain.

Flashing blue in the leafless trees,
Twittered remnants of summer song,
A glimpse of a birdling's memory:
June, a nest, and a twilight long.

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A Public Library in a Small Town

By W. R. Harshaw

THE people read. Modern conditions in even our rural communities have begotten a public that reads *something*. The agencies that supply the coarse and the impure are continually on the alert to furnish those who will read it with that sort of literature, and these same agencies are persistently at work laying hold upon the young and cultivating in them a taste for that which they supply. It is almost a question as to whether the cheapening of literature has been to the help or the hurt of the community life. A great deal of good literature has been cheapened in price, but the great mass of cheap literature is not only cheap in price but cheap in quality. It holds true in the printer's world as in the commercial world that "that which costs but little is usually worth but little." Men who have the ability to produce the best cannot be procured for a song. This idea of cheapness has wrought special harm in our smaller communities, since it has led the uneducated to a disregard of quality and opened the way for a great influx of that which vitiates the taste, undermines the character, and ruins the life of children brought up in touch with it. The supreme question, particularly in our smaller communities, is not simply to educate the people to read, but so to cultivate the taste that they shall read only the best. This, then, in view of these recognized facts, may be laid down as a general proposition, that every community owes it to itself, owes it to the young people growing up within its borders, that there shall be established a free public institution to furnish the best to those who read.

New England has long recognized the necessity and provided for it. The town and village libraries that are everywhere found in New England are, to a large extent, the explanation of that sturdy and strong New England character that still is, as in the days of yore, the backbone of our National life. One needs only look at our halls of National legislation to see how the New England influence dominates and controls us. The center of population has gradually moved westward, but the center of power has not kept pace with the population. The young West, giant though she is, has not yet reached her full power, nor will she until she begins to understand that next the school-house in every community, even the most rural, must stand the free public library furnishing to the brain and heart the culture and stimulus that mean power. New England will never lose her prestige and her power merely because numbers are against her, nor will the West gain control because numbers are with her. Quality and not quantity determines power.

But a discussion of theories and possibilities along this line amounts to but little. There is an awakening already, there is a desire at this point, and the question is as to how this may be crystallized into practical result. An actual experience in an average town may be of some help to those who are beginning to face the problem.

I am going to tell a plain, unvarnished story of how the people in one community have set about to meet the pressing need. To begin with my story, the town, according to the last census, numbers about six thousand, and is located in eastern Pennsylvania on the banks of the beautiful Susquehanna River. Across the river is located a city of about twelve thousand inhabitants, largely made up of working people; but this really cuts no figure in the story, as only a very small percentage of the people are interested in or use the new enterprise. My story has to do simply with the village. Perhaps the grade of intelligence is a little above the average of Pennsylvania towns of the same size. One of the first settlers, some sixty years ago, and a man who still lives, was of New England birth and blood, a graduate of Yale University, and his influence has been wonderfully formative and effective. To his influence, perhaps more than to any other, is due the high grade of intelligence and refinement that exists.

Gradually many of the smaller tradesmen and mechanics have moved across the river and built their homes in the

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village, and, as a result, a great crowd of children and young people are growing up in the community. Some twenty-five or thirty years ago an effort was made to establish a library on the joint-stock company plan. The result was a thousand volumes, many of them utterly useless for any good purpose save to start a bonfire, two shacks, a desk, and two or three chairs. So many efforts had been made to resurrect this old enterprise that it was just a little uncertain as to whether it was under or above ground. For years it had been stored away in the fourth story of one of the bank buildings, accumulating debt for the rent of the room, and all the stockholders so hopelessly behind in dues that in some cases it would have required a sheriff's sale to collect. That is a fair description of the conditions until about two years ago.

Incidentally, two or three men began to talk on the general subject of a public library, and one word led to another, until a suggestion was made that a meeting of the citizens be called in the little Town Hall to consider the question of a public library. The public did not respond with any degree of alacrity to the call. The promoters of the scheme did not grow discouraged, but finally prevailed on some twenty men each to subscribe for a share of stock in the old concern in order to get possession of the charter, pay off the debt, and get possession of the few books that were on the shelves. As soon as this result was accomplished, the stockholders held a meeting, elected a new board of directors in sympathy with the new effort, by legal action changed the character of the library and made it free, decided to establish in connection with it a reading-room, and reached the point of establishing the enterprise with scarcely a dollar of assets and only their faith in an aroused public sentiment to build on for the future.

The first thing was to secure a habitation. After some investigation, the lower story of a dwelling-house, in rather a prominent part of the town, was secured at a rental of ten dollars per month. There were three rooms—a small front room, used as an office and reading-room, a larger room back of it where the book-shacks were placed, and what had been a kitchen, for the refuse. The old furniture and books were moved in, and a number of magazines and papers were ordered for the reading-room.

The next step was to secure some one who would take charge of the rooms. The directors had decided to open the rooms daily, from 3 to 6 P.M. and from 7 to 9 P.M. That meant a great deal of work, and there was no money to pay for the service. A number of young ladies were interested, and they agreed to take charge, one each afternoon and evening. In the meantime the sympathy and co-operation of two or three reading clubs had been secured, and generous contributions of literature were made, bringing the library somewhat up to date. A reception was held at the rooms, to which the whole community was invited, and then the doors were thrown open for business. An appeal was printed in the evening paper asking for sympathy and support, and private, personal appeals were made by the directors. It was slow work at first. A great many of the best people in the town had no confidence in the permanency of the enterprise. They expected it to last for a few months and then die. Without any effort to do great things, the directors put their money into it, put their faith into it, and little by little the lack of faith has given way, and the library has become a permanent institution of the town.

From the first, a judicious book committee has been at work replenishing the shelves with the best of books as money came their way. It has been the effort to put ten dollars a month into new books, and in this way a steady stream of new books have continued to go on the shelves, and as they have come the list has been published in the evening paper, and readers have been attracted. The effort has been, not simply to provide the latest fiction, but to build on a solid, substantial footing by putting the best histories, books on art, mechanics, science, and religion on the shelves.

In the way of financial support, the community has furnished it without any great effort. A few musical entertainments, a reception or two, a "rummage sale"—through these means some money has been obtained, but the larger part of the money has come from voluntary subscriptions by the business men of the community.

The experiment has been carried on

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for almost two years. It has ceased to be an experiment, and has become a permanency. The results may be summed up in something like this form:

First, a community thoroughly enlisted in the support of the enterprise, and ready, within reasonable limits, to give to the library anything that is needed for the work.

Second, a building admirably suited for modest work, the owner of the building having erected an additional room, large, light, cheery, which is now used as a reading-room. Two thousand volumes of well-selected books on the shelves, and all the popular magazines and papers on tables; chairs, tables, pictures, a card catalogue, and everything in the way of material equipment necessary for an institution the size of ours.

Third, a library club, made up of the fourteen young ladies who open and care for the rooms, and these young ladies thoroughly interested in literature as never before, and enthusiastically enlisted in the work of the library.

Fourth, a continually growing clientage, as is evidenced by the record of attendance and books drawn during the November of 1900, when put in contrast with the same month in 1899. In November, 1899, the highest number of visitors on any one day was eighty-three, while the daily average for the month was fifty-five. The highest number of books drawn on any one day was seventy, while the daily average was thirty-eight. Now put that over against November, 1900. The highest number of visitors on any one day was one hundred and fifty-one, and the daily average eighty-three. The highest number of books drawn on any one day was eighty-one, and the daily average is forty-eight. These figures are the indication of a large growth in attendance and circulation during the past year, and each week sees something additional in the way of advance.

Now, I do want to say emphatically that the community in which this library exists is in no respect exceptional. It is simply such a community as you will find almost anywhere in Pennsylvania, Ohio, or Illinois. Now, what has been accomplished here in the way of solving this problem and meeting the necessities in the case can be accomplished in any community of the same size and wealth and intelligence. All that is needed is an appreciation by even a few of the pressing need, an earnest determination to do something to meet it, a quiet, persistent effort, a temperament not greatly elated by temporary success and not greatly cast down by occasional defeat. If this story shall incite and inspire any individual in any community to make the attempt to solve this question on behalf of young men and young women, then I shall be glad that the story has been written.

Unconscious Korea

By James S. Gale

THE poor Korean is the last man in the world to know his whereabouts. Times and seasons with their accompaniments have no place in the region of his comprehension. It may be to-day, or it may be yesterday, or it may be a thousand years before the Flood, it is all the same to him. His grandfather lived, and his son lives—why should he care? "What have I got to do fooling with the eternal laws of heaven and earth?" is one of his oft-repeated sayings. He never dreams of material cause and effect, linked together, living on earth and ruling among mortals. Every change and chance for him has its rise in some mysterious omen, or sign, or spirit rapping, or offended ancestral god. With him spirit is always greater far than matter. It moves and matter responds, and as you cannot hope to oppose spirit, leave matter alone also.

Not long ago one of my friends managed by skill and patience to capture a tiger. He had painted a little pig with strong poison and made it fast to a tree. The tiger came by and ate the pig, but he repented forthwith, and proceeded to unburden his soul of the whole undigested mass. While thus engaged friend Kang shot him with his ancient flintlock gun. Later another tiger was secured, but the

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wife tigress came to sit as sentry, and the flintlock was too uncertain; so Kang called on me for a rifle. An American Martini I had, a strong gun, sufficient to withstand all manner of shock and jar. I gave it, saying, "Be careful, now; with the gun on one side and the tiger on the other, I am anxious, but I disclaim all responsibility." "Oh, yes, yes, I know all about it," said Kang; "let tigers beware," and he marched off in triumph. He shot off a cartridge to let his friends hear the noise, and another for other friends who had not heard the first; then he proceeded to wipe out the barrel with a wad of rag and the steel rod. In less time than I take to tell it he had rag and rod fast half-way down. Out it would not, nor would it in. He perforated his front garments and nearly gave himself appendicitis by his efforts to push. Said he, "The law that governs this affair contradicts everything I have seen in heaven and earth; I'll put a cartridge in and shoot it out." There was a flash, a burst of artillery, with sparks of fire, and Kang for one small instant wakened wide up to see if he was alive. He brought home the gun and reprimanded me: "Don't you ever loan that kind of weapon again. Anything that bursts like that and flies all over is dangerous." I asked, "Are you alive?" "Yes," said he, "but it was near death I was." I replied: "After my warning you, too, I have no words; I am speechless; go in peace." Kang holds me responsible to-day for certain powder-marks that disfigure his person. I have done him an injury, and the professor of logic in Harvard itself could not put any other idea into his head. There is no such thing as cause and effect in Korea. The case of Kang represents the whole peninsula. Think of it.

With recent wars and rumors came ten thousand French rifles landed at Chemulpo. This week they were distributed to the Korean soldiers, the old ones being cast aside. I stopped yesterday before a group gathered at a sentry-box. "These are the new rifles, are they?" I asked. "Yes-s-s," with rather a monotonous expression. "Are they not satisfactory?" "The rifles are all right, but the cartridges won't do." "How is that? don't they fit?" "Oh, yes, they fit, but the odor—no powder about it at all, just a nasty fishy smell (*perin nay naptayta*); we can never use them." Of course the smell of the cartridge has more to do with the Korean than the distance the ball will carry, or the extent of its power to perforate. Smell and spirit are about the same to him. I venture to say that if these soldiers had their way they would dump every box of these cartridges into the river and let the fates take the country.

The Korean might well be placarded the Unconscious Human. Just now round about him are gathering shadows and mutterings, the full import of which he seems to hear not; at any rate which he certainly understands not. He says the graves of his ancestors must be moved to some more propitious place. To this extent only is the national mind alive to the situation.

On the north, Russia is bearing down slowly and steadily. She is like the glacier—not a good train to go by when you are in a hurry, but a through train nevertheless, if you give her time. She is just enough civilized to come within the limits of Oriental comprehension. For that reason she is the choice of the Orient before all other Western nations. Her flag flies over Manchuria, but of course she disclaims all thought of annexing the same, and the governments at home, busied over the despatch, forget about the flag; but the flag will fly, and places once called Maershan and Teungwhaseung will become known as Muravieff and Kornoloff. All around these coasts go the ships of various nations. There are no lighthouses; there is a tide of thirty-six feet off Chemulpo; there are untold dangers to navigation throughout the Yellow Sea; but the ships go on forever, and among them the Russian, in and out, taking Masanpo to-day when there are too many eyes watching Manchuria, and withdrawing to-morrow, saying, "I have just given up Masanpo, what more do you want? I shall give up Manchuria in the same way." How suspicious all are of Russia! Some years ago, one bright June morning, three war-ships were sighted off the east coast of Korea. I watched them make the entrance into the outer harbor, all apparently with full steam ahead. Suddenly one stopped and let the others pass. In a set position she hung steaming madly all day long, with no noticeable change.

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She did not even turn with the tide; there she stood planted as though not in water but on land. The other vessels wheeled about, lowered their boats, and there was great commotion. We learned at night that the "Vitchius" had a rock four feet through the bottom. The crew was landed on an island near by, and the Far East said, "Ah ha! a trick of Russia to secure a footing in Korea;" English came by and said, "By Jove! these rascals are up to something;" Japanese hove-to to "look-see." All summer long the Russian fleet struggled with the ill-fated ship, and just when hope of success began to dawn a wild autumn storm struck her and the ship "herself went down by the island crags to be lost ever more in the main." The Russians moved away, and the Far East still sometimes asks, "What do you suppose they were after?" Some of us would like to see Tolstoï write a novel on the Designs of Russia before he dies. The skillful way in which Russia manipulated her forces so as to gain Port Arthur and push the railway down from Nertchinsk, before the world was aware of what she was about, illustrates her methods. She now has Port Arthur and Manchuria; she has a solid footing at Masanpo, a place of great influence in the capital of Korea; and she is gathering her forces, fleet and army, for another glacial step forward. France in the meantime acts as her aide-de-camp. Russia is apparently after Korea, and unless more than ordinary diplomatic intelligence is displayed, she will outwit the other Powers and get full possession, without the Korean soldiers having occasion to smell a single fishy cartridge.

This would undoubtedly prove true if Russia had to deal with European Powers only, which she has so long and so successfully hoodwinked; but here there is another factor to reckon with. An Oriental nation, awake and armed and ready, is watching every move. Japan was deceived once, and by it lost Port Arthur. She will never be deceived again. Russia gained by the acquisition of this point an open harbor and key to the Yellow Sea, but she won as well the eternal enmity of Japan, and a day of reckoning is surely coming. The little Japanese soldier, broad as long, game as any terrier, once stormed the heights and took this fortress from the Chinaman; he would enjoy the sport much more keenly to storm and take it from the Russian. No one knows what Japan will do; she is ready; she will fight to a finish, for it will mean to her life or death. It must come unless Russia yields Korea, or comes to some reasonable understanding in the matter of boundary compensation. Will Russia do so? She may; she will if she is wise.

While the surrounding atmosphere is electric with coming possibilities, his Korean Majesty is busy with his dead ancestors, oblivious to the living. He is building a beautiful mausoleum behind the United States Legation, where the pictures and tablets of his deceased forefathers are to repose. These pictures were copied from originals kept in Yung-hung, two hundred miles away. A wide and beautiful road was made across the peninsula, along which to escort them. A body-guard of several hundred officials, including the Prime Minister, accompanied them on their way. It was a great reality to his Majesty, this arrival of the pictures, while gunboats crowding into Chemulpo and dangers threatening north, south, east, and west are viewed simply as foreign phantasmagoria. As the smell of the smoking powder is more to the Korean soldier than the force or direction of the bullet, so the pictures of his ancestors are more to the Emperor than all the eager, crowding faces of the living.

So the weeks pass by, and his unconscious Majesty prattles them away with trifles. It was but a day or two ago that he was invested by the British representative with the most eminent Order of the Indian Empire, the accompanying note signed "Victoria," and dated less than a month before she died. But what did he know of Victoria or the Indian Empire? The chain of solid gold, weighted down with hangings of elephants, tigers, and flowers, caught his eye for the moment, so that he smiled pleasedly and made a pretty little speech in reply. Said he: "My joy is great, but yet it is mingled with sorrow to think that she who gave it has gone back home." It was the act of a play-house king, the speech and the donning of the order. His eyes would glance aside to ask of his Ministers, "Have I said what I ought to?" He is an absolute monarch, though all unaware of the actual world he lives in. His uncon-

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scious subjects, too, dare have no thoughts whatever about their country. They are to take quietly what he and fate decree. Pitiful beyond expression is the position of the Korean people! A kinder, more lovable race never lived. We who have known them for years, and have never met with insult, who have had access to every home and to many a heart, know how to appreciate and sympathize with them in this their time of helplessness. As for their future—a race of slaves, we fear.

To-day the one call heard throughout Japan is, "Attention! Forward march!" and armies are answering, magnificently drilled. Battle-ships plow the sea, every jot and tittle up to date, from admiral to quartermaster each man ready and understanding how to do his duty. A whole Eastern question is pending, in which Korea is the storm-center, and from all decision in which she is hopelessly shut out. From her retreat in some Buddhist monastery or ancestral hill she will watch, one of these days, in a half-conscious way, a passage-at-arms that will rival Gettysburg, or a tournament on sea that will eclipse Trafalgar.

The other day an acquaintance, Mr. Yang, came breathlessly in, just arrived from Pingyang (Pyeng Yang), one hundred and ninety miles north, where his home is. He was in a state of great excitement, and his almond eye looked most appealingly upon me. "I hear there is to be war between Ilpon and Arasa [Japan and Russia]. Is it so? What will we do about it?" said he. "Will they fight on land or on sea?" "On both, I suppose." "There now, I thought so. Then it's out of Pingyang I get. The mischief that's in that place beats all. If it's on this red earth that mortal nations are to slaughter each other, of course they'll come miles and miles to do it inside the walls of Pingyang. The luck veins of the miserable hills round about it have got the worst kind of devil. My nephew speaks some Russian; do you suppose it would be wise for me to keep him at my house to help smooth matters over in case war comes? What do you think I had better do about it? My house and fields are all in Pingyang, but never mind that; just say the word and I'll let the whole concern go and get off into Whangha or some other corner. We live in the vilest age. I saw Japanese and Chinamen fight in Kapo [1894] in front of my house, and the way they treated each other was most shameful. I assure you I was in the greatest kind of danger, though I had nothing to do with their wretched quarrel, didn't even know what they were fighting about. I shall not be caught again. Whew! that I ever lived to see such an age! I shall call," concludes Yang, "shortly, and we can talk over what I had better do about it." Yang is some sixty years of age, an old-fashioned Korean, belonging to the official writer class, a man of influence, of some means, a man whose soul is full of ancient thought and civilization, and who represents a million of his countrymen in his views of the possible war.

The Evolution of Immortality[1]

DR. McCONNELL discusses a confessedly difficult subject with great clearness of thought and simplicity of style. Indeed, if we were to criticise his book in this respect at all, it would be by the suggestion that his thought is too clear and his style too simple. The nature of the spirit of man cannot be adequately defined and discussed by the purely scientific method; when science has said its latest word, there still remains a mystical element which defies analysis; and for this Dr. McConnell appears to us to make too little allowance. His volume is crystalline and scientific, not emotional or poetic. Nor do we think that the doubts of immortality which are unquestionably prevalent in our day are so wholly due to intellectual causes as his opening chapters would seem to imply. We should put more faith in what Dr. Gladden has well called "the practice of immortality" than Dr. McConnell indicates except by remote suggestion, as we should attribute the decadence of faith in immortality more to a materialistic habit of thought and life, and less to a purely scientific difficulty in entertaining the old

[1] *Evolution of Immortality*. By S. D. McConnell, D.D., D.C.L. The Macmillan Co., New York. $1.50.

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hypothesis, than Dr. McConnell appears to do.

These are our sole criticisms on a volume which appears to us almost wholly admirable for the purpose for which it is written—namely, to present a theory of immortality which will harmonize with modern scientific thought, and, without demonstrating that the soul of any man is immortal, will at least serve to show that it is not rational to suppose that the lives of all men end at death.

Dr. McConnell presents a theory of conditional immortality which may be hinted at in a paragraph, thus: Man is not immortal; but some men are. The line between the mortal and the immortal is not a clearly defined line to be drawn between man and the brute; it is an indefinite line passed by each individual when, in the state of moral evolution, he passes up into the higher spiritual life. When he passes into this life, he is "born from above," and this birth from above brings with it immortality, which is conditioned, not on physiological development, that is, the transition from the animal to the human, nor on intellectual development, that is, the transition from instinct to reason, but on moral development or the possession of goodness. It is true that the spirit cannot live without organs; it requires a bodily resurrection; but this is not an uprising of the flesh which has been laid in the grave. There is reason to think that there is throughout nature a subtle ether which serves as the medium of light and perhaps of gravitation and electricity, and that this same impalpable material pervades all matter as all space, including the body, and suggests the basis of a future explanation of the astral body, and the as yet ill-understood phenomena of hypnotism and spiritualism. In this may well be the secret of that "spiritual body" which Paul declares *is*, not merely shall be, and the uprising of which at death to serve as a new organism of the spirit is the resurrection of the body.

Of course this is not wholly new. This doctrine of a spiritual body has been anticipated by Swedenborg, though without this scientific basis; this doctrine of a conditional immortality has been promulgated in different forms by such thinkers as Dr. Petavel in France and Dr. Edward White in England. But as presented here it is wholly free from that scholasticism which repels the scientist from the works of these and other previous theological thinkers along this general line. It has long appeared to the writer of this review that some form of this doctrine is more in accord with the New Testament teaching than either the doctrine of natural immortality, with its orthodox accompaniment of endless conscious suffering for the wicked, or its Universalist escape therefrom by the dogmatic assertion that all men will at last, through a long æon of discipline, become worthy of the immortality with which their Creator has endowed them. In other words, it appears that the New Testament teaching both of Christ and of the Apostles (if we except the implied teaching of the Apocalypse), though not always easy to reduce to a harmonious system, tallies better with the belief that God will confer immortality on those who are worthy than that he will either maintain in immortality those who are not worthy, or will finally succeed in making worthy those whom he has first made immortal. If we understand Dr. McConnell, we should differ from him in making goodness the condition of immortality. The condition of life appears to consist in the adaptation of the organism to its environment. The necessary environment of the spirit of man is the divine Spirit, in whom alone we live, or move, or have any being. Not he who is good, but he who is in fellowship with the Father, consciously or unconsciously receiving life from Him who alone hath life and immortality, receives from Him both goodness and immortality. This we take to be the scientific equivalent for Paul's statement that "the gift of God is eternal life through Jesus Christ our Lord." It is through Jesus Christ, because in him is the supreme manifestation of God, and therefore by him access to this vital fellowship with the Father is made easy.

The most valuable because the most original c ntribution to theological thought in this volume is its suggestion that the language of the New Testament, and therefore of Jesus Christ, is biological rather than legal. But ever since the days of Augustine, and, as some would have us believe, ever since the days of Paul—though we think they erroneously

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interpret the Apostle—the Gospels have been interpreted in terms of law. Thus God has been regarded as a Sovereign, the Bible as a "book of laws," the forgiveness of sins as synonymous with the remission of penalty, and atonememt as the imposition of that penalty upon an innocent victim. Dr. McConnell believes that Christ's terms are biological, not legal. "It may be ages yet before we recover from the misfortune of having had the truth of Christ interpreted and fixed by jurists and logicians instead of by naturalists and men of science." We wish that Dr. McConnell would work out this thought in a brief treatise for the lay reader, not necessarily any longer than this book, in which, elaborating the principle of interpretation which in this volume he hints at, he would show how in all departments of religious thought "the words of Jesus fit in with the forms of thought which are to-day current." Dr. McConnell's evident familiarity with the general principles of biological science, and his acquaintance with theology, his clearness both of intellectual vision and of expression, and his absolute unpolemical fearlessness, would peculiarly fit him for rendering to the Church such a service.

Eccentricities of Genius[1]

ALL men like gossip: some men frankly admit it; others indulge only shyly and slyly. But the love of gossip is by no means an unengaging quality. It may indicate, and often does, a harmless curiosity; it still more often indicates a fellow-feeling for fellowmen; sometimes it indicates a malicious delight in men's weaknesses or a self-conceited pleasure in self-appreciation by comparison with others. It is this last liking for gossip alone which is a symptom of evil. We see great men on the stage or the platform; we listen; they thrill, they amuse, or they instruct us. But they have on their stage or their church costumes; they are not themselves. We want to see and hear and know the men. Who supposes that Joseph Jefferson is always Rip Van Winkle, or that Henry Ward Beecher was always an orator? Who is this man that has charmed, interested, inspired, uplifted me? What sort of a being is he really? How does he talk when he is not on the stage or the platform, when he is not Rip Van Winkle, when he is not an orator? The desire to get some answer to these questions is the secret of that insane ambition of Americans to shake hands with its great men; of their admiration for receptions. It is a singular delusion, this—that you get nearer a man at a reception than you do at a lecture or a performance. A man is never so little himself, never so much a mere stalking-horse, never so deaf and dumb, as at a reception. But if one could only go home with the orator, sit down at the supper-table with him, hear him in his ordinary conversation, or see him in his ordinary silences! For there is no man who so thoroughly believes in the adage, "Speech is silver, silence is golden," as the orator. He enjoys being silent. The true orator is generally a good listener.

It is this kindly curiosity which Major Pond does something to satisfy and more to whet in this volume. Probably few men in America have been more intimate with a greater number of the "famous men and women of the platform and stage" than Major J. B. Pond. He is intensely human, intensely appreciative. His admiration for famous men, especially those who appear on the platform and stage, is unstinted and entirely genuine. He is an enthusiast in his profession—that of a Lecture Agent. It is doubtful whether any man in America has introduced so many lecturers to so many lecture audiences as Major Pond. The mere catalogue of names fills three good-sized pages. They are nearly a hundred in number. They include, to quote his own classification, Orators, Pulpit Orators, Women Lecturers and Singers, Humorists, Explorers, Travelers and War Correspondents, Actors and Dramatic Critics, Literary Lecturers, Author Readers and Lecturers, and Miscellaneous. In this unclassifiable "Miscellaneous" are included Henry Watterson, P. T. Barnum, and Elbert Hubbard; in it might also

[1] *Eccentricities of Genius: Memories of Famous Men and Women of the Platform and Stage.* By Major J. B. Pond. G. W. Dillingham Co., New York.

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well have been included Major Pond himself, who has eccentricities enough to be dubbed a genius. The book is a veritable reception. You shake hands with each of the men and women—and a little more. You see them as Major Pond saw them, in undress uniform, but generally with admiring eyes. We will not disturb the harmonies of the portrait-gallery by indicating the exceptions. We characterize the book in one sentence as over five hundred pages of kindly, appreciative, and wholly harmless gossip about men and women most of whom will be to the readers of the book either only newspaper names or platform heroes and heroines. It is not a great book; but it is interesting.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Adam Bede. By George Eliot. (The Temple Classics.) The Macmillan Co., New York. In 2 vols. 4×6 in. 50c. each.

At the Temple Gates. By Stewart Doubleday. The Abbey Press, New York. 5¼×8 in. 117 pages. $1.

There is some good poetry in this collection, and much that is not so good. The author is not deficient in poetic feeling, but is seriously lacking in the faculty of apt expression, congruous both with fact and with the usages of English speech.

Birds of the Bible (The). By Rev. Madison C. Peters, D.D. The Baker & Taylor Co., New York. 5×7½ in. 50c.

In this short series of sermons Dr. Peters has availed himself of texts referring to birds for popular discourses, conveying a variety of good practical lessons.

Britain's Title in South Africa. By James Cappon, M.A. The Macmillan Co., New York. 5×7¾ in. 339 pages. $2.

Since the appearance of Dr. Theal's "History of South Africa," perhaps no work has appeared of more patent value to the student of history than this; indeed, it is in some sense a complement to Dr. Theal's history. From that standard work one receives, as a rule, only the painful impression of incapacity and arrogance on the part of the British Government in South Africa. But Mr. Cappon, after a study of original documents, is convinced that the Theal history passes lightly over certain characteristic merits of British rule, especially when tried by the standards of other times. One of those former epochs comprises the story of Cape Colony to the days of the Great Trek, and it is this epoch which Mr. Cappon describes for us in the present volume. If Dr. Theal over-emphasized the Boer side of the question, it may be feared by Boer sympathizers that Mr. Cappon has over-emphasized Boer defects and made too much out of the industrial and economic advantages which British rule has doubtless conferred on South Africa. Most readers, however, may feel that Mr. Cappon has presented the history in a fairly just manner; at all events, his work is extremely informative as to the character both of Boer and British civilization. Of the former, President Kruger is a representative, but only of the old tradition, not at all of the modern ideals which found a spokesman in the late General Joubert. So broad and far-sighted were the latter's opinions, indeed, that if he had been President and Mr. Balfour British Colonial Secretary, the present unhappy armed conflict between Boer and Briton might never have taken place. It is the lack of any special emphasis on the excellence of this liberal element among the Boers which we note in Mr. Cappon's otherwise capital book.

Century's Progress (A): In Religious Life and Thought. By W. F. Adeney, M.A. Thomas Whittaker, New York. 5×8 in. 229 pages. $1.20.

Professor Adeney has here collected his papers on this subject serially published last winter in the "Christian World" (London). It is superior to anything professing to cover the same ground that has been issued on this side the sea, but it might be bettered at points by a wider reference than to English conditions. The chapter on the "Immanence of God," and the theological changes resulting from this doctrine, is particularly good. The chapter on "Changed Views of Redemption" leaves the subject, at least for the ordinary reader, in some obscurity. The changed attitude of the Church to social problems, to literature, art, and recreation, is not omitted in the all-round view taken by this instructive volume.

Children of the Nations (The): A Study of Colonization and Its Problems. By Poultney Bigelow, M.A., F.R.G.S. McClure, Phillips & Co., New York. 5½×8½ in. 365 pages. $2.

Mr. Poultney Bigelow's latest book seems to us the most valuable of any that he has published. Like his other volumes, so this has as a chief merit the strong touch of direct, intimate, personal observation. The author's present task is to show why some countries fail in colonization and why others succeed. Mr. Bigelow appropriately begins with Spanish colonization, which in Reformation times found its first check. He outlines the relations of Spain with Cuba and Manila down to the end of the nineteenth century, together with special

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chapters on latter-day Cuba, and on the Philippines in our time. Mr. Bigelow then describes German colonization—for the observation of which he has had unusual opportunities—before he proceeds to Portugal as a colonial power. More timely are his chapters on the evolution of the Boer. The descriptions of Scandinavian colonization, especially in the Danish West Indies, are done at first hand, but more interesting still is a chapter on the Chinaman, showing his increase in the United States and Australia, at Singapore and Hongkong. Mr. Bigelow pays his respects to France and Russia before he describes that colonization worth all the rest together, the British. Finally, he discusses the philosophy of colonization, indicating that trade does not necessarily follow the flag, and that a true home government should encourage emigration. Concerning the American as a colonist, Mr. Bigelow does well to show that New Englanders have spread over all North America and that they have peculiar capacity for local self-government. Properly to develop our new conditions since 1898, Mr. Bigelow suggests a colonial West Point. He justly says that we owe such an institution to those who have come under our sway. We must make them feel that we are giving them government based on business principles. The work inexcusably lacks an index.

Chase of De Wet (The). By Frederic Hoppin Howland. The Preston & Rounds Co., Providence, R. I. 5×8½ in. 203 pages.

The latest description of a part of the Boer war is a good one. It is not so large a volume as most of the books on that war which have preceded it, and its author is perhaps not so well known a writer as have been most of the narrators of events in South Africa during the past year and a half. "The Chase of De Wet," however, is worth reading, and affords certain glimpses of distinguished British officers which have not yet been given to the ordinary reader.

China: Her History, Diplomacy, and Commerce. By E. H. Parker. With Maps. E. P. Dutton & Co., New York. 5½×8¼ in. 332 pages. $3.

The latest addition to the already long library of recently published books on China deserves a high place in that list. Any one who has spent a quarter of a century at a dozen or so of the Chinese ports, besides traveling seven thousand miles in half a dozen provinces and spending a couple of years in Korea and one in Burma, might well claim title to considerable first-hand information. This book is the abundant proof of Mr. Parker's acute observation, and we have seen few works more genuinely informative. It is a particularly good book by reason of the various lists and tables included; for instance, the long list of treaties made by China between 1689 and the present time, the glossary of Chinese names and titles, etc. While we are informed concerning the Chinese calendar, government, trade, army and navy, we find much the most interesting chapters to be those on foreigners in China, and on the Chinese revenues, the latter being now specially talked about in connection with provision for the indemnity of four hundred and fifty thousand taels (over $300,000,000), which China has now agreed to pay to the Powers. As to Chinese personal characteristics, we note that Mr. Parker sides with many another authority on Chinese matters in declaring that the Rev. Arthur Smith, The Outlook's Commissioner at Peking, "in his matchless volume 'Chinese Characteristics,' is universally regarded as having best expressed those judgments which most of us feel, but which few of us are gifted with the art of clearly enunciating."

China and the Allies. By A. Henry Savage Landor. Illustrations and Maps. Charles Scribner's Sons, New York. 2 vols. 6×9 in. $7.50 each.

Readers of these volumes will have been prepared somewhat for their contents and style by the author's "Korea" and by his "In the Forbidden Land." Whatever may be thought of his ability as an acute observer of events and conditions, and whatever may be thought of his ability as a writer, no one can read these volumes without becoming greatly interested in them. They afford a noteworthy glimpse of actuality in China. Mr. Landor reviews the history of the Boxer insurrection, and his view is of great and yet clear detail. Nevertheless, the story has already been told so graphically, if in a more condensed form, that the ordinary reader will hardly care to spend enough time to read these volumes from cover to cover. The extraordinary reader will do so, however, and will gain a great deal of information which Mr. Landor gives to him at first hand. The work is well illustrated and superbly printed.

Close of the Middle Ages, 1273–1494. By R. Lodge, M.A. Period III. The Macmillan Co., New York. 5×7½ in. 570 pages. $1.75.

The period extending from the latter part of the thirteenth to the end of the fifteenth century presents a singularly difficult task to the historian. "The old order changeth:" the mediæval was ending, and the modern was struggling to the birth. There was no lack of brilliant actions, but in the struggle of old and new it is hard to find any orderly sequence in the tangle of diverse interests. These baffling conditions Professor Lodge meets with remarkable success, in a clear and intelligible delineation of the course of events, which, however chaotic, he shows issuing in the rise of great and coherent modern States. As an introduction to the study of modern history his work is specially valuable.

Club Men of New York, 1901-2. Fourth Issue. Illustrated. W. S. Rossiter, New York. 5¾×9½ in. 848 pages.

Confessions of an English Opium Eater and Other Essays. By Thomas De Quincey. The Macmillan Co., New York. 5½×9 in. 460 pages. $1.50.

The latest addition to the Library of English Classics comprises Thomas De Quincey's "Confessions of an English Opium Eater," a work worthy indeed of being perpetuated in such beautiful form.

Content in a Garden. By Candace Wheeler. Houghton, Mifflin & Co., Boston. 5×7½ in. 209 pages. $1.25.

A book of charming out-of-door atmosphere; a kind of fragrant calendar of the summer.

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The flight of time is kept by the successive blooming of flowers, the whole enveloped in an air of literary and moral suggestiveness. A book of meditation quite as much as of observation, of sentiment quite as much as of nature, beautifully made and charmingly decorated.

Dolinda and the Twins. By Dora Harvey Munyon, A.M. The Abbey Press, New York. 5×8 in. 165 pages. $1.

Englishman's Love-Letters (An): Being the Missing Answers to an Englishwoman's Love-Letters. Frank F. Lovell Book Co., New York. 5×7½ in. 249 pages.

Ethical Aspect of Lotze's Metaphysics (The). By Vida F. Moore, M.S., Ph.D. (Cornell Studies in Philosophy, No. 4.) The Macmillan Co., New York. 6×9¾ in. 101 pages.

In this important contribution to philosophical criticism the author brings out what is fundamental, yet often overlooked, in Lotze's system, in which, as she remarks, the concept of the Good fills much the same part as in Plato. According to her exposition, the Good is to Lotze the ultimate category, and this, further defined as Personality, fixes every tenet of his doctrine of the world, of man, and of God. From Lotze's conviction that the beginning of metaphysics is in ethics his whole system may be said to rise.

Ethics of Evolution (The). By James Thompson Bixby, Ph.D. Small, Maynard & Co., Boston. 4½×7½ in. 315 pages.

Under this title Dr. Bixby has rewritten his critique upon Mr. Spencer's "Data of Ethics." The merit of that work, entitled "The Crisis in Morals," which procured for it translation into Japanese, is enhanced in this revision of it, the main purpose of which is to exhibit anti-hedonist ethics in the evolutionary development of morality. Of Dr. Bixby's critical review of the Spencerian scheme no more need be said than that he finds its capital error to be in regarding man as a sensitive rather than a thinking being, to the neglect of the intellectual factor of equity—*thought*, "whose nature is to go out toward others." The germ of morality Dr. Bixby finds, first, in the sense of personal rights, which yields the sense of duty as a logical corollary, equating our social demands and our personal deeds in a just squaring of accounts with others. As the conception of justice thus develops, the idea of duty expands, till it extends to the whole social organism. The ultimate reason why man is a moral being Dr. Bixby finds in the fact that he is part of a moral universe, and in "the solidarity of vital being with the infinite world-organism, which is the body of God." No one who reads Dr. Bixby will use the phrase "evolutionary ethics" with the disesteem it has acquired from its application to hedonistic and utilitarian doctrines.

Extraits de l'Histoire de France. By Jules Michelet. Edited by C. H. C. Wright. D. C. Heath & Co., Boston. 4½×6½ in. 130 pages. 30c.

Faith of Centuries (The): Addresses and Essays on Subjects Connected with the Christian Religion. (Second Edition.) Thomas Whittaker, New York. 5×7½ in. 350 pages. $1.

This series of addresses and papers by clergymen of the Church of England aims to put before the ordinary reader the grounds of the principal doctrines of Christianity. It is free from any sectarian interest, and avoids points of difference between churches. Some articles lean to older and some to newer modes of thought. Professor Ryle's paper on "The Resurrection of Christ as a Historic Fact" is particularly strong, if not entirely satisfactory.

First Year Latin. By William C. Collar, A.M., and M. Grant Daniell, A.M. Illustrated. Ginn & Co., Boston. 5×7½ in. 311 pages. $1.10.

Francis and Dominic and the Mendicant Orders. By John Herkless, D.D. Charles Scribner's Sons, New York. 5×7½ in. 237 pages. $1.25.

Reserved for later notice.

Frédéric Mistral: Poet and Leader in Provence. By Charles Alfred Downer. The Macmillan Co., New York. 5×7¼ in. 267 pages. $1.50.

Gil Blas de Santillana. By Alain-René Lesage. Edited by J. Geddes, Jr., and Freeman M. Josselyn, Jr. D. C. Heath & Co., Boston. 5×7¼ in. 244 pages. $1.

The editors of this book have done a real service to Spanish students by its publication, for there are few works written originally in Spanish so admirably adapted to the purpose of reading by a beginner in that language as is this version by Father Isla. The work also serves another purpose in calling renewed attention to the marvelous achievement of a Frenchman in exhibiting the Spanish national character so faithfully that a Spaniard unfamiliar with the authorship of "Gil Blas" is always unwilling, on reading it, to believe that it could have been written by anybody but one of his own countrymen. It is unnecessary, however, to think that the Spanish national character is made up of rascals and knaves, as "Gil Blas" might indicate. It should be remembered that the first half of the seventeenth century in Spain, the period described by Lesage, was a particularly irresponsible and lawless epoch. "Gil Blas" has sometimes been compared with "Don Quixote" as belonging, with that immortal work, to the category of books which have a universal character by reason of their depiction of not only national but world-wide humanity.

God's Perfect Will. By Rev. G. Campbell Morgan. The Fleming H. Revell Co., New York. 5×7½ in. 164 pages. 50c.

Mr. Morgan, leaving England for his new work at Northfield, dedicates this Biblical exposition of the basis of the Christian life to the four churches in England which he has served in the pastoral charge.

Half-Hour Stories. By Dora Harvey Munyon. The Abbey Press, New York. 5¼×8 in. 157 pages. $1.

Handbook of Old Testament Hebrew (A). Edited by Samuel G. Green, D.D. The Fleming H. Revell Co., New York. 5½×9 in. 315 pages. $2.50.

Faithful use of this admirable manual will develop competent Hebraists. The essentials of the grammar are followed by a hundred pages of progressive lessons in reading, concluding with exercises in translating English into Hebrew, the last of which is the well-known hymn of Rebecca in "Ivanhoe."

Home Thoughts. By C. A. S. Barnes & Co., New York. 5×7¾ in. 311 pages.

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Handbook of Proverbs for Readers, Thinkers, Writers, and Speakers. Selected from the best Sources and Classified, including a List of Authorities Quoted. The New Amsterdam Book Co., New York. 4½×7 in. 218 pages. 75c.

History of the United States. By Allen C. Thomas. Rewritten. Illustrated. D. C. Heath & Co., Boston. 5×7½ in. 574 pages.

A new edition, largely rewritten, containing many new maps and new illustrations.

House of De Mailly (The). By Margaret Horton Potter. Illustrated. Harper & Bros., New York. 5×7½ in. $1.50.

Hymns and Singers of the Young Men's Christian Association. The Jubilee, 1851-1901. With Portraits. By Rev. James H. Ross. The Pilgrim Press, Boston. 6×9 in. 77 pages.

Infoldings and Unfoldings of the Divine Genius, in Nature and Man. By John Pulsford, D.D. 4×6½ in. 160 pages. 50c.

All things are but the veil or mask of the divine presence, and nature as well as Scripture reveals the glory of the God of all grace. This is the fundamental thought of the writer, an eminent British preacher, whose musings thereon evince the imaginative insight and the warm feeling of a devout and genial spirit.

International Year Book (The): A Compendium of the World's Progress During the Year 1900. Editor, Frank Moore Colby, M.A. Consulting Editor, Harry Thurston Peck, Ph.D., L.H.D. Dodd, Mead & Co., New York. 6½×10 in. 1,061 pages.

Few publications are of greater practical value, both to the student and to the man of affairs, than "The International Year Book." The volume, which appeared last week, was necessarily late in coming before the public owing to the particularly wide range and the extreme importance of the events to be chronicled. Chief among those for the American reader was the Presidential campaign in the United States; while in international politics there were the startling and significant events in China and in South Africa. We note that the present volume comprises a fuller history of the several American States than has characterized previous records, and that special emphasis has been put upon the department of sociology and economics. Among the biographies marking the deaths of eminent men during the year, we note those of Martineau, Ruskin, and the Duke of Argyll; these biographies form excellent reviews of progress in the domains of art, theology, and politics.

In Tuscany: Tuscan Towns, Tuscan Types, and the Tuscan Tongue. By Montgomery Carmichael. Illustrated. E. P. Dutton & Co., New York. 5¼×8¼ in. 355 pages. $3.

The publication of volumes like this and like Mr. Clifton Johnson's "Along French Byways" and Miss Katharine Bates's "Highways and Byways of Spain," is a welcome proof of the fact that travelers of to-day are not content with "the grand tour" or with visiting overwritten and overrun places. They are seeking the byways, and they are browsing in unfamiliar fields. Mr. Carmichael is a good guide to such byways in Tuscany. The lover of Italy and especially the lover of Tuscany will welcome his book, and will not willingly leave a page unread. Mr. Carmichael's long residence in the central Italian province has so imbued him with the fascination of country and people that his style in describing them has become also wonderfully attractive and illuminative. Whether he tells us about such little-known towns as Volterra and Portoferraio, whether he takes us one side into some quaint monastery or convent or fortress, whether he sketches various Tuscan types or estimates the complexity of Tuscan character, he is always restfully entertaining. One of his best chapters comprises a dissertation on the language, that wonderful "lingua Toscana in bocca Romana"—the language of Italy, because Dante wrote in it and Petrarch sung in it; it might not have been the language had Dante written in Venetian and Petrarch in Neapolitan. Those narrow folk who do not know Italy or Tuscany may well read this book also; their horizon will inevitably be enlarged; they will learn, for instance, that the Italian character is not altogether untrustworthy, nor the Roman Catholic Church altogether an abomination; indeed, a chief merit of the book seems to be its setting forth of that character and that Church from their most attractive sides.

Land of the Moors (The). By Budgett Meakin. Illustrated. The Macmillan Co., New York. 5½×8¾ in. 464 pages. $5.

Mr. Meakin is easily a standard authority on Morocco. His "Moorish Empire," published not long since, gave to us an unexcelled survey of conditions in that country. His present volume is a comprehensive description of the land rather than of the people. We have an extremely interesting treatment of the natural and physical features of Morocco. We learn about the mineral resources, the vegetable products, the animal life; but, what is of more interest, we learn about the open and closed ports, the imperial cities and sacred towns; finally, we have Morocco beyond the Atlas Mountains adequately described for the first time. The excellent illustrations double the value of the always interesting text.

Leading Facts of English History (The). By D. H. Montgomery. Illustrated. Ginn & Co., Boston. 4¾×7½ in. 499 pages.

Any disheartenment which the reader may feel on first viewing the unfortunate illustrations in this volume may be atoned for by his pleasure in the clear and excellent maps, but especially in the concise and illuminative text. One had a right to expect such text from the author of a capital short history of America. The special advantage of the present volume lies in its last chapter, which seems to us perhaps the best short summary of English constitutional history in print. The book's value is also enhanced by the publication of certain constitutional documents, by chronological and genealogical tables, but especially by an excellent bibliographical list, in which we are glad to note that a star marks contemporary or early history. For instance, the list of books on the Roman period of England, from 55 B.C. to 410 A.D., includes eight titles; the first named are starred, and are Cæsar's "Commentaries," the "Agricola" and "Annals" of Tacitus, the "History of Britain" by Gildas, and Bede's "Ecclesiastical History of Britain." Professor Hart, in his "American History told by Con-

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temporaries," has already set an impressive example of how history may best be studied.

Life of the Bee (The). By Maurice Maeterlinck. Translated by Alfred Sutro. Dodd, Mead & Co., New York. 5×7½ in. 427 pages. $1.40.

Reserved for later notice.

Lover's Replies to an Englishwoman's Love-Letters (The). Dodd, Mead & Co., New York. 4½×7¼ in. 196 pages. $1.

Magic Seven (The). By Lida A. Churchill. The Alliance Publishing Co., New York. 4¼×6¼ in. 88 pages. $1.

This is one of the many publications now representing "the new thought." Its seven directions for an effective and healthy realization of the possibilities of life seem to be based on the author's experience. It is open to criticism as fostering an extremely individualistic life, self-centered, self-engrossed. Surely there is a higher method of cultivating mental concentration than the spending of hours in gazing with introspective thought upon one's solar plexus. The author truly says that to accomplish as the Christ accomplished one must live as the Christ lived, but her application of this principle is singularly egoistic.

Manasseh. By Dr. Maurus Jókai. Retold from the Hungarian by Percy Favor Bicknell. L. C. Page & Co., New York. 5×7¾ in. 328 pages.
Christian in Hungarian Romance (The). By John Fretwell. The James H. West Co., New York. 4½×7 in. 124 pages. $1.

Dr. Jókai has now published more than three hundred novels and stories. In dramatic unity and powerful description the present volume may not rank with "The Poor Plutocrats," but it outranks "Dr. Dumany and His Wife." "Manasseh" is the absorbing story of life among a primitive people hidden away in Transylvania. The opening scenes of the tale, however, are laid in Rome, and, as may be expected, the novelist draws a dramatic and rather too lurid contrast between the corrupt society of Roman intriguers and the scenes of peaceful Transylvanian simplicity and also of savage Transylvania border warfare which succeed. The characters are like all of the Hungarians; they get up and sit down, they talk and move, like real, not like fictitious, beings; they inhabit no atmosphereless planet; they have none of the defect which M. Maeterlinck cleverly finds in Racine's personages, namely, that when they cease to speak they cease to live. The Jókai characters always thrill the reader with their life. Mr. Fretwell's capital little book comprises a study of Dr. Jókai's novel, which he does not call "Manasseh," but, instead, "There is a God; or, The People who Love but Once!" It is perhaps not so necessary to speak of the literary merits of the Jókai masterpieces as to place emphasis on their tendencies. Like the work of Dickens for England, so the work which the Hungarian novelist has done for his own land, in aiding by his romances the liberal thinkers and workers of our time, can really be appreciated only by those who have lived among Hungarians. Mr. Fretwell's study is full of the intimate touch which comes from such living. As his appreciation appears in the very week in which "Manasseh" is published in English, we have a double reminder that Jókai has always stood for advanced religious and political thought. He has shown the courage of his convictions in deed as well as in word. He has exposed himself to risks as incredible as any related in "Manasseh." There are still heroes in Hungary; one of them is described in "Manasseh," another is the man who wrote that book.

Man in the Iron Mask (The). By Tighe Hopkins. Illustrated. Charles Scribner's Sons, New York. 5½×8 in. 368 pages. $3.

Mr. Tighe Hopkins, who has already given interesting glimpses into French history and topography by his "Idler in Old France" and his "Dungeons of Old Paris," has now published a book on that somewhat well-worn theme "The Man in the Iron Mask." As the supposed victim of Louis XIV.'s vengeance, Mattioli, whose name was first mentioned a hundred and thirty years ago in this connection, is now shown to be the real victim. His fate was neither exceptional nor uncommon. Mr. Hopkins thinks that, if it did not accord with French jurisprudence, at all events it accorded with the administration of French justice. The whole affair was arbitrary from beginning to end: trial and sentence were both dispensed with. The Dreyfus affair at the close of the nineteenth century shows us that justice in France can still be a thing of small security to the prisoner at the bar. The documents now offered present with some new lights a graphic picture of imprisonment under the old régime.

May-Flower and Her Log (The): July 15, 1620-May 6, 1621. Chiefly from Original Sources by Azel Ames, M.D. Illustrated. Houghton, Mifflin & Co., Boston. 7½×11½ in. 375 pages. $6.

This is quite different from the so-called "Log of the Mayflower"—the name inaccurately given in England to Governor Bradford's "History of Plimoth Plantation," recently restored to Massachusetts by the late Bishop of London. Its successive chapters are devoted to the Mayflower, her unlucky consort the Speedwell, her charter, crew, passengers and their quarters, food and cooking, her mixed cargo, and finally her daily journal, or "log," from July 25, 1620, to April 15, 1621. The author specifies a score of points in which the volume makes new contributions to the Pilgrims' history. The plot by which they were brought to Cape Cod instead of the Hudson, as they intended, is exhibited in full detail of the evidence. Dr. Ames has written with critical care and fondness for all the minutiæ of that memorable voyage, and his book is a fit companion to Governor Bradford's. The publishers have made it a fine specimen of their art.

Modern Missions in the East. By Edward A. Lawrence, D.D. Illustrated. The Fleming H. Revell Co., New York. 5×7¾ in. 340 pages. $1.50.

A new edition of a peculiarly valuable and helpful book.

Mononia. By Justin McCarthy. Small, Maynard & Co., Boston. 5¼×7¾ in. 397 pages. $1.50.

Mr. Justin McCarthy's latest novel has its setting in 1848, when Ireland not unnaturally caught the sparks of governmental conflagra-

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tion which lighted that revolutionary year throughout Europe. The glare seemed to point to greater justice and liberty. The Young Ireland agitation, traced through these stirring times, and the hopes, fears, and failures culminating at Ballingary, are turned to good account in "Mononia," a delightful romance. The chief charm of the book, however, lies in what seem to be glimpses into the youth and interests of the genial novelist himself. Any one who has ever come in contact with this mellow and altogether lovable son of Erin is glad to know about the environment familiar to his early manhood. He sketches it for us with the charm that accompanies reminiscence when a man's heart has not been chilled by sorrow and age. Irish traits at once quickening and endearing are also patent in the various characters that dwell within the covers of this engaging story. The hero is Philip Colston, whose character, it may be surmised, has been drawn from Mr. McCarthy's memories of Thomas Francis Meagher, with a touch here and there suggestive of John Mitchell. The heroine is Mononia Desmond, a fine type of the Irish gentlewoman.

Poems of the Unknown Way. By Sidney Royse Lysaght. The Macmillan Co., New York. 7¾×5 in. 171 pages. $1.75.

Prairie Flower (A). By Alice Pierson. The Abbey Press, New York. 4¾×7½ in. 88 pages. 50c.

This, the story of a college girl who jilted a lover and threw herself away on an idle loafer belonging to a low and vicious family, might be set down as rather poor fiction, were it not asserted by the author to be real fact. The story is written with a warning purpose. The writer, however, as a glance at her preface shows, needs study for the cultivation of good literary style.

Prince of the East (A). By James W. Harkins, Jr. The Abbey Press, New York. 5¼×8 in. 326 pages. $1.

That Mr. Harkins has a prolific mind and a facile pen is plain, but his product shows the need of the curb. It is not easy to discriminate this romance from the type which includes the dime novel. High coloring is not the same as high art. Why Mr. Harkins should prefer to say "the joys of conjugality" for "the joys of marriage," or to require a person to "prove his authenticity" instead of to "identify himself," one does not easily conceive. Restricted output might conduce to superior quality.

Psychic Power in Preaching. By J. Spencer Kennard, D.D. George W. Jacobs & Co., Philadelphia. 5¼×8 in. 189 pages. $1.20.

This volume, with the memoir prefixed to it, fitly commemorates the character and work of a widely beloved preacher who passed from earth two years ago. What used to be called "magnetism," and now is more scientifically labeled "psychic power," is the *sine quâ non* of effective preaching. Its elements and the culture of it form the general subject of this treatise by one of no small attainment in its exercise. Recognizing it as the medium of divine influence in enforcing the truth, it seems unnecessary to require, with Dr. Kennard, an intelligent conception of the co-operating Spirit as a condition of its effectiveness. God works with those who work according to his laws of nature or of spirit, whether consciously or unconsciously. As an exposition of the psychical laws of effective preaching, this volume deserves the study of preachers who are bent on self-improvement.

Representative Men. By Ralph Waldo Emerson. (The Temple Classics.) The Macmillan Co., New York. 4×6 in. 231 pages. $1.

School Hygiene. By Edward R. Shaw. Illustrated. The Macmillan Co., New York. 5×7¾ in. 260 pages.

So close are the relations of the home and the school that there is no more effective means of promoting sound hygiene at home than by securing it in the school. All the elements of the problem are fully exhibited here, from the school-house and its equipment to the various conditions of healthful mental work. There is hardly any particular in which existing conditions are not far short of the ideal, and both school boards and teachers seriously need such a book as this.

Search for an Infidel (A). By Jenkin Lloyd Jones. (Second Series.) The Macmillan Co., New York. 5×7½ in. 316 pages.

The reader who does not look beyond the title and the first chapter of this book will be misled; for the first chapter gives its title to the volume, the sub-title of which is more descriptive, namely, "Bits of Wayside Gospel" (second series). The book may be described as a series of lay sermons or clerical essays—sermons such as a layman might have written, essays such as a cleric might have written; human, natural, hopeful, gladsome, abounding in sunshine, agreeable rather than strong, pleasing rather than inspiring, a book of recreation rather than of preparation for strenuous endeavor, a charming Sunday companion for summer under the trees.

Short History of the Greeks from the Earliest Times to B.C. 146 (A). By Evelyn S. Shuckburgh, M.A. Illustrated. The Macmillan Co., New York. 5×7½ in. 388 pages. $1.10.

More elaborate histories of Greece there are than Mr. Shuckburgh's, but few written in a larger Hellenic spirit. While in the comparatively narrow compass of this single volume the historian's always clear and well-balanced style has of necessity become more than ever concise, he has had in addition to leave out many otherwise interesting topics—he has had the embarrassment of choice in the enforced selecting of material. We are relieved to note that, as far as possible, he has chosen those topics best illustrating the life of the Greeks, not only in Greece itself, but in that larger Greece of Sicily, Italy, and Asia. Again, Mr. Shuckburgh has evidently selected his topics as illustrating not only Greek political but Greek intellectual life. To most modern scholars, however, the present volume will stand out from others on the subject chiefly because more than they it is naturally modified by recent archæological studies and discoveries. Its author has not been, as are many, tempted to treat of a special period only, but has covered the whole epoch from the earliest time to the fall of Corinth in B.C. 146. Excellent

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as is this volume, its title by no means fulfills the reader's expectations in being so welcome a change from "A History of Greece" as was the similar change made by John Richard Green in his "Short History of the English People."

Symphony of Life (The): A Series of Constructive Sketches and Interpretations. By Henry Wood. Lee & Shepard, Boston. 5×8 in. 302 pages. $1.25.

Mr. Wood is an attractive representative of the so-called "new thought," for the essential antiquity of which he gives full credit to the seers and singers of the Bible. The present tendency of the Occidental mind to revert from its mechanical literalism to the symbolism and mysticism of Oriental religion is exuberantly exhibited in his pages. He expounds a spiritual philosophy, monistic and highly ethical. Religion is in conscious oneness with God, and salvation is in the soundness both of physical and moral life. Various speculations connected with these fundamental ideas are not so well grounded. In opposing the dogmatism of Mrs. Eddy's extreme followers, Mr. Wood sees dogmatism also in those who deny the potency of mind to resist poisons and contagions. He finds in the efficacy of vaccination only the result of auto-suggestion in the subconscious mind, and suggests that water furtively substituted for vaccine might prove equally effective. A large screw is loose in his reasoning that the non-effect of poison on a body freshly dead, contrasted with its effect on a living body, points to the cause of the effect as subjective, *i.e.*, in the subconscious mind of the living person, not objective in the chemical agent. Few will concede this assumption, that a chemical agent, carbolic acid, for instance, does not act chemically on dead as on living tissue. Nor is there aught of proof that subconscious mind has more to do with death in a chemical than in a physical disturbance, as by gun-shot, or in the case of men more than of mice. Beyond this lies a question which may be conceded to be still open, whether mind will hereafter attain to mastery of the disturbance caused by poison, as in the case of St. Paul and the viper. Mr. Wood thinks it will, and it is a hope that one is at liberty to cherish, as a pious opinion, whether illusory or not.

Taste of Death and The Life of Grace. By P. T. Forsyth, M.A., D.D. Thomas Whittaker, New York. 4×6½ in. 127 pages. 50c.

Dr. Forsyth is a leader in the Congregational churches of England. The first part of this volume is based on Hebrews ii., 9—Christ's tasting death for all; the second on Philippians ii., 5-8—Christ's emptying himself in the Incarnation. Here Dr. Forsyth shows himself among the foremost living theologians. To keen psychological analysis and deep moral insight suffused with warm feeling is added a rare gift of literary expression.

Titian: A Collection of Fifteen Pictures and a Portrait of the Painter. Introduction and Interpretation by Estelle M. Hurll. (The Riverside Art Series.) Houghton, Mifflin & Co., Boston. 5×8 in. 93 pages. 75c.

A special value of this book lies in the fact that it introduces us to the pictures by Titian now in the Prado at Madrid. As most American travelers do not visit Spain, they are therefore more familiar with the works of Titian exhibited in other galleries, but none are more typical of his great genius than the Prado portraits of himself, of the Empress Isabella, and of Philip II. We are glad that the author does not disdain to include some account of the exquisite legends which form the basis of some of Titian's most appealing pictures, the girlhood of Mary or the St. Christopher, for instance. While Miss Hurll's introduction is couched in technical phrase, she describes the various pictures in untechnical words which any child might understand. The books of Mr. Claude Phillips stand as the recognized authority on the life and works of Titian, but the present volume is a valuable summary for the young student, and is particularly valuable to any student because it emphasizes the abundant life which was the keynote of the great Venetian's pictures:

> They are breathing human beings, of real flesh and blood, pulsing with life. They represent all classes and conditions, from such royal sitters as Charles V. and Philip II. to the peasants and boatmen who served as models for St. Christopher, St. John, and the Pharisee of the Tribute Money. They portray, too, every age: the tender infancy of the Christ-child, the girlhood of the Virgin, the dawning manhood of the Man with the Glove, the maidenhood of Medea, the young motherhood of Mary, the virile middle life of Venetian Senators, the noble old age of St. Jerome and St. Peter, each is set vividly before us.

Unlike most Italian painters, Titian's list contained no ascetics and no mystics. He did not need them as interpreters of the inner life of sane men. It is true that we do not consider Titian so profound a psychologist as Leonardo or Lotto, for example; but even they rarely created portraiture more striking in psychic interpretation than Titian's wonderful "Man with the Glove." Again, Miss Hurll does well to emphasize the fact that while others excelled Titian in single efforts, no artist ever equaled him in sustained grandeur.

Trois Comédies. By Alfred de Musset. Edited by Kenneth McKenzie, Ph.D. D. C. Heath & Co., Boston. 4½×6½ in. 30c.

Types of Christian Life. By E. Griffith-Jones, B.A. Thomas Whittaker, New York. 4×6½ in. 142 pages. 50c.

The author, an English clergyman whose work on "Ascent through Christ" attracted wide and favorable notice last year, presents here the intellectual, devotional, and practical types of life, with their harmonious combination in Christ, and the problem of Christianity as the realization of a type of manhood in which these fractional aspects of humanity are blended.

Why I Became a Baptist. By Rev. Madison C. Peters, D.D. The Baker & Taylor Co., New York. 5×7½ in. 78 pages. 50c.

The first half of this volume is devoted to personal notices of Dr. Peters. The remainder does not touch the really vital point of difference between the Baptist and other churches. Consequently it has no weight with those who hold, as all but Baptists hold, that the body of believers has plenary power over the outward form of ordinances.

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Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

Please answer the question, Does the President have anything to do in declaring war?
C. E. P.

War is declared by concurrent action of the two houses of Congress. The President's approval is required, as in ordinary legislation. This is all that the President *must* do. But in bringing about a situation out of which war will grow a President *can* do much.

Would not the following sentence be grammatically correct, whether written with or without the auxiliary "should:" "Mr. S. has made a demand that the goods, received last week, should be turned over to Mr. J."? T.

It would.

I would like a thorough understanding of the "Single Tax" question. Please refer me to reliable books. J. E. W.

Henry George, "Progress and Poverty;" E. R. A. Seligman, "Essays on Taxation."

Can you refer me to any books on the following topics: 1. The Hebrew Prophets, their functions and literary methods. 2. The History of Palestine (not merely "Jews," but "Palestine"). J. G. M.

1. See Professor W. R. Smith's "Prophets of Israel" (The Macmillan Co., New York, $3.50). 2. Sayce's "Patriarchal Palestine" ($1.50); Hommel's "Civilization of the East," in the Temple Primers Series, and a forthcoming work, Paton's "Palestine, Syria, and Palestine" ($1.25, Scribners, New York).

I am on a hunt for some verses that went the rounds of the religious press some years ago. The theme, refrain, or title was:

"Give us pure air, Sexton"

I shall be much indebted for a hint as to where I can find them. J. C. H.

They are to be found in L. B. Monroe's "Public and Parlor Readings."

I have just received a letter asking me to name a boarding-school to which a boy of fifteen can be sent, in order that he may learn a trade. The letter closes with this inquiry: "Is there a place in this country where a white boy can be taken in and taught a useful trade, without first becoming a criminal?" I have felt for a long time that some one should found a school in the Northern States which would do what Booker Washington is doing for the blacks at Tuskegee; and I have heard a number of very strong teachers express themselves to the effect that if such a school were founded, they would be very glad to enter its service at lower rates than they can secure elsewhere, because they felt that this problem is so important. In the meantime, if you can render any assistance in finding the right school for this boy, I shall be greatly obliged. M.

"T." will find the poem beginning with "I dreamed a dream in the midst of my slumbers" in "Reading and Elocution," by A. T. Randall, page 236. The title is "Auction Extraordinary;" the author, Lucretia Maria Davidson. (Ivison, Blakeman, Taylor & Co., New York; Lea & Blanchard, Philadelphia. (F. L. T., H. I. H., M. D. B.) A little book printed A.D. 1835, by Lilly, Wait, Colman & Holden in Boston, entitled "The Life and Writings of Major Jack Downing of Downingville, away down East in the State of Maine, written by himself," purporting to be letters printed in the Portland "Courier," January, 1830, to November, 1833, contains the poem "T." asks for on page 130, dated April, 1831. (H. K. V.)

"A. K. M.," who inquired, June 8, for the author of the poem entitled "After Death in Arabia," will find it in a collection of Sir Edwin Arnold's poems entitled "Pearls of the Faith" (Hunt & Co., New York). Cannot some one help me to find the poem containing these lines:

"The still small voice in Nature's hush,
Yon maple wood the burning bush."

J. H. A.

"A. K. M." will find the poem "After Death in Arabia" in a volume of Sir Edwin Arnold's poems published by Donohue, Henneberry & Co., of Chicago. The book is entitled "Light of Asia."
K. W. B.

It is printed with Arnold's "Light of Asia" in Roberts's (Boston) edition of that poem.
G. C. F.

A. K. M.—The poem "After Death in Arabia" was written by Sir Edwin Arnold, and is to be found in Stedman's "Victorian Anthology." On page 291 of this "Anthology" will also be found eleven stanzas of F. W. H. Myers's "St. Paul." See Outlook for May 18 and June 8. F. H. M.

If the edition of "St. Paul" published by Macmillan in 1900 can be relied upon as correct, your correspondent's "correct version of the misquoted stanza," given June 8, needs revision. The lines were *not* misquoted. The latest authorized version reads:

"So even I, and with a pang more thrilling,
So even I, and with a hope more sweet,
Yearn for the sign, O Christ! of thy fulfilling,
Faint for the flaming of thine advent feet."

It is not easy to comprehend why this poem should ever have been, as "A. L. D." says, "out of print." Originally published in 1867, it was "reprinted 1868, 1879, 1882, 1884, 1885, 1887, new edition 1890, reprinted 1891, 1892, with corrections 1894, 1896, 1898, 1900."
F. W.

"J. R." asks, June 15, "Does Bob Evans get his nickname 'Fighting Bob' from the character of Bob Acres in Sheridan's 'Rivals'?" No. This sobriquet was first given to Commodore Stockton when he was a lieutenant. Reference to it may be found on page 15 of "The Life of Commodore Stockton." The name in the navy is of highest pedigree. Admiral Evans's name is Robley D. Evans; and your querist should not call him "Bob Evans." C.

R. A. C.—Your inquiry, June 15, where to find the hymn beginning "O Galilee, sweet Galilee," is thus answered by several correspondents: In "Songs of Joy and Gladness," published by McDonald and Gill, Boston (F. W. H.); in "Sacred Songs and Solos with Standard Hymns," by Morgan & Scott, London; the first line is, "Each gentle dove and swinging bough" (A. F.); in "The Gospel Male Choir," by John Church & Co., Cincinnati (A. S. D.); in "The Heavenly Echo," by Ward & Drummond, New York, page 94 of Part II. (B. M.); in "The Encore," by O. Ditson & Co., Boston, (M. F. H.); in Palmer's "Book of Gems," No. 79, by the Biglow & Main Company, New York (A. E. M.); in "The White Ribbon Hymnal," by the Woman's Temperance Publishing Association, Chicago; the author is Robert Morris (M. A. S.); in "Triumphant Songs," page 88, by E. O. Excell, Chicago (W. H. P.); in "The Young People's Hymnal," by Barbee and Smith, Nashville, Tenn. (S. T. B.); in the "Brethren Hymnody," by W. J. Shooey, Dayton, O. (J. C. E.). It first appeared in the "In His Name" series, I., by the Emma Pitt Publishing Company, Baltimore, and was written by H. W. Porter (V. P. V.).

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Correspondence

The Divinity of Jesus Christ[1]

To the Editors of The Outlook:

In your article on the resignation of Professor Gilbert you do not give the position of the Board of Trustees and of the great majority of the Christian Church who would approve their action. That position is this: The moral divinity of Jesus Christ cannot be logically held apart from the belief in his metaphysical divinity. And what cannot be logically held will not be long held practically. Therefore, the practical result of the teaching of Professor Gilbert is sure to be to destroy all belief in the divinity of Jesus Christ in logical minds. And therefore the Board of Trustees had an intensely practical reason in accepting the resignation of Professor Gilbert.

This position is my own, and can be easily defended. The position of the humanitarian Unitarian, that Jesus Christ was a man like the rest of us, to whom God gave an extraordinary amount of spiritual power and who thereby has become the spiritual leader of the race, is tenable. But the position of The Outlook, that Jesus Christ is divine and worthy of divine worship, and yet that it makes no difference what metaphysical relation he has with God, seems utterly untenable. It seems sound common sense, as well as logical, to hold that Jesus Christ cannot be called a divine person unless he *is* God. No extraordinary natural capacity, no extraordinary endowment from God after birth, no extraordinary attainment, no extraordinary companionship with God, can make a *man* other than a man. "The indwelling of the divine life in humanity" can only be in the form of personal companionship, conscious or unconscious on the part of man, between God and individual men. In that personal relationship there can be no confusion or merging of persons, as though persons could merge together like the water of the river and the ocean. And there can be no amount of that companionship between God and a man sufficient to lift that man up from his fellow-men so that he may be called divine. No amount of spiritual "value" can put one of our fellow-men in the place of God in our thought and feeling.

According to this position it is not necessary to find the pre-existence of Jesus Christ taught apart by itself in the New Testament. It follows the belief in his divinity as the trunk and the roots of a tree belong to the branches of the tree. If Jesus Christ had no existence before Bethlehem, then he is certainly not God. If Jesus Christ began his personal life in the manger, then he is not God, and we cannot think about him and feel toward him as though he were God. One argument referred to in your article is very interesting, because it seems to me a fair example of the rhetorical rather than the logical nature of much that you say about the Incarnation. It is this: "The pre-existence apparently implied in some passages is or may be ideal rather than personal. *They are paralleled* by the statements in the Book of Proverbs respecting 'Wisdom,' as One who was with Jehovah in the creation of the world." Where is the parallel to sustain the argument intended? It is merely rhetorical. In one case eternal existence is predicated of an impersonal thing, and, of course, it can only be impersonal existence. In the other case eternal existence is predicated of a person, and it is the solitary instance in the whole Bible, and so there is no parallel.

But it is the practical and vital side of the question that I wish to emphasize. The essential motive-power in my Christian life is the peculiar feeling of loyalty made up of duty and love, that I have toward Jesus Christ. That feeling toward Jesus Christ is the vital, practical center of the Christian life. Without it the Christian life becomes some dead thing of speculation or ordinary morality. But that peculiar feeling is conditioned on my belief in the divinity of Jesus Christ. I can have no such extraordinary loyalty toward any man. It is only because I believe that Jesus Christ is my God, who made a great sacrifice in my behalf, that I have that peculiar feeling toward him.

[1] See editorial on this subject on the editorial pages.

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And in all my practical thought and feeling I cannot separate the moral and the metaphysical divinity of Jesus Christ. In all my practical thought and feeling toward him he must be either a man or my God. And thus, to me, the denial of the metaphysical divinity and of the personal pre existence of Jesus Christ is not of mere speculative interest but of the most intense practical interest. The difference between us is that you seem to be able to keep the great feeling of loyalty, and to hold to the moral divinity of Jesus Christ as a separate thing from his metaphysical divinity, while I am not able to do that. But you will pardon me when I say that I think I am in the majority.

To keep my notion of personality from utter confusion it is necessary for me to believe this about my Lord Jesus Christ: That he was the Son of God through all the ages with the Father and the Holy Ghost. That they three were all persons, but fastened together so closely in the law of their existence that there can be no possible discord in their action. That Jesus Christ had personal existence then because he is certainly a person now. That he laid aside the *consciousness* of his divine life and lived a man's life straight through here on the earth. That the old consciousness came slowly back to him, as it does to a man when he wakes from sleep. That it was the same person who lived both the divine and the human life, the eternal Son of God. That the human life and death was a great sacrifice, and was necessary because of our sin to bring us back to God. Such a person can have Lordship over me, soul and body, and to such a person I can give worship and love. And the peculiar, extraordinary feeling that I have toward such a person is big enough to be a new transforming motive-power in my sinful life. But if Jesus Christ is a man, with only a splendid moral character as a divine credential, then I can admire the beauty of his life and try to copy it. But I could have no friendship with him, for I cannot get back close enough to a dead man to have friendship with him; and I could not love him supremely, for I would have to divide his love with a thousand other men who have died because of their holy lives; and a splendid moral man is still not big enough for me to worship; and a revealer of God, though he were an angel, is not overwhelming enough for me to give him my whole self in surrender. If he were a man, my friendship and love and worship and surrender would go over the head of Jesus Christ straight to God. And, then, what utter moral confusion there would be to try to give God the credit for what Jesus Christ did back there in Palestine! And what utter loneliness there would be in the universe if we could not give God that great credit! But all this confusion and loneliness is saved when we believe that *Jesus Christ was God.*

ARTHUR D. BERRY.

Study of the Pastor of the M. E. Church,
Maplewood, N. J.

An Old Question

To the Editors of The Outlook:

For what object does a religious paper exist if not to teach men "to do justice and love mercy"? You publish, I see, with no word of disapproval, General Bell's statement that Christian America has caused the death of one in six of the people of Luzon. Do you, then, approve his excuse that what in other countries would probably be thought harsh measures become necessary because the Filipino is tricky and crafty? Surely you have not forgotten how you justified the tricky capture of Aguinaldo. I am, therefore, puzzled to understand on what ground of Christian ethics you condemn the Filipino for being tricky. Does The Outlook hold that to be tricky is the peculiar prerogative of the strong Christian nation with sixty thousand fit men to do its killing, and not at all of the weak Filipino struggling against fearful odds? M. E. B.

Northampton, Mass.

[We have answered this question as to the justice of our course in the Philippines so often that we begrudge the space necessary to answer it again. We doubt the accuracy of General Bell's statistics; nor do we think his reported statement accurately defines or was intended to define the reasons for the repression of the Filipino armed bands. In our judgment, the United States was as responsible morally for the preservation of law and order in Luzon as was the State of New York for the preservation of law and order during the recent street railway strike in Albany. As the State was bound to fulfill this obligation in Albany, although some innocent men were killed, so the United States was bound to fulfill this obligation in Luzon, although some innocent men were killed. The maintenance of order against anarchy is worth all that it costs,

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whatever the cost may be. If any correspondent desires to know on what our conviction of the lawfulness of United States authority in the Philippines is based, we must refer him to the back numbers of The Outlook in which this question has been very fully discussed. Now that the Filipinos have themselves all but universally accepted the authority of the United States Government, we must assume that authority to have been rightfully established—the reasons for so thinking we have often stated—and devote our strength to an endeavor to secure its exercise in accordance with liberty and justice.—THE EDITORS.]

American Domestic Problems

To the Editors of The Outlook:

A reference to the recently passed election law of Maryland in Dr. Abbott's article on "American Domestic Problems," along with several other references to the same law in your paper, impels me to write a word or two on the same subject. It seems to me that you do not clearly understand the purpose of the law and are unduly eulogistic of certain good features which it seems to contain. At first blush it would seem to tell in the direction of the education of illiterates, as the foot-note to Dr. Abbott's paragraph affirms; but the statement of the text, "Simply the names of the men to be voted for are upon the ticket. The man who cannot read the name cannot vote the ticket, for he will not know for whom he is voting. The man who does not care enough about politics to inquire about the candidates cannot vote, for he will have no emblem to guide him," is not exactly parallel with the facts. It is true that the names are printed in columns without the old party emblems as was formerly the case. Each name, however, is followed by the name of the party to which the candidate belongs. To all practical intent these party names do become emblems. The schools for illiterates which were held generally before the late elections were employed mainly to instruct the unlettered how to distinguish the party names. This was done by instructing the voter, if a Republican, to avoid marking his ticket after the word containing the "little round circle," viz., "*o*." This letter occurs in "Democrat." He was directed to look for the word containing the "little round circle with a tail to it," or letter "p." This occurs in "Republican." With these discriminations clearly in mind and enforced by blackboard lessons, the task of voting becomes comparatively easy even under a reform election law fathered by the Hon. Arthur P. Gorman. Of course the Democratic illiterates need only reverse the process above outlined in order to vote as easily. The best citizens of Maryland will welcome any properly constructed law that will safeguard the ballot or destroy ignorance, but they are scarcely ready to hail the product of the late extra and unnecessary session of their State Legislature as that law. The friends of good government in other States should be warned against expecting too much from that law, and should not be misinformed as to its actual provisions, which are not as impartial as Dr. Abbott and your editorial writers seem to suppose.

HOWARD WAYNE SMITH.

Baltimore, Md.

Consecration of Infants

To the Editors of The Outlook:

Federation is the cry of the day, and the present is bright with promise. Surely all efforts by Presbyterians, Congregationalists, Baptists, and others to "get together" are very commendable. There are many in the Congregational fold who do not believe in the baptism of infants and yet who desire to give their children to the Lord, and also this holding to a questionable article of belief keeps other denominations from affiliating with Congregationalists, as I think. Would it, then, not be desirable that a service of consecration of infants without baptism should be more generally introduced into Congregational churches? I am glad to find by your answer to my question in Notes and Queries of a recent issue that some churches use such a service. I hope that this good work may go forward, and that the churches of Christ may lay less stress on non-essentials.

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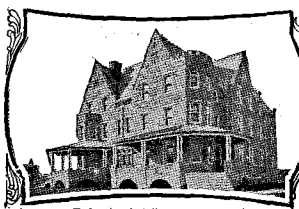

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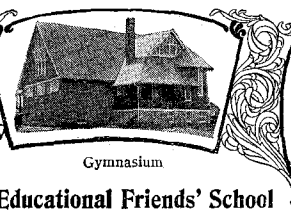

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